CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY FEBRUARY 27, 1841. NO. 1065.---VOL. XX.—NO. 9.

RELIGIOUS MISCELLANY.

ORTHODOX INTOLERANCE AT CINCINNATI.

We offered a few remarks under this head in our last number, and, if we can find time, we shall make additional ones, in our editorial columns, this week. The occasion is one that demands the strongest language of reproof; for one of the grossest of outrages has been committed. That the spirit of orthodoxy is always and every where the same, our readers full well know; but few of them, we presume, have seen a manifestation of it so wanton and revolting, and at the same time by such a combination of sects, as that which is described in the pamphlet before us. That fifteen clergymen—Presbyterian, Episcopalian, Baptist, and Methodist—should unite in censuring a Young Men's Bible Society for allowing a Unitarian to be among its officers and speakers, and in threatening to withhold their patronage from it in case it shall persist in so doing, is, so far as we are informed, a new phenomenon in the annals of bigotry amongst us, and one which should receive the stern rebuke of all the friends of Christian freedom, union, and charity, in our land. The proceedings of the Unitarian Society in Cincinnati, with respect to this shameful exhibition of exclusiveness and intolerance, are deserving of all praise; and they did well in publishing a full account of them; from which we take the following

STATEMENT OF FACTS.

In the autumn of the year just closed, (1840,) the Executive Committee of the Young Men's Bible Society, one member of which is, and always has been, since the formation of the Society, a Unitarian, determined to make a direct appeal to such of their fellow citizens as were friendly to the objects of the Society, for the purpose of increasing its funds; and for this object the city was divided into fifty-two districts, two of which were explored by one who is usually classed with our denomination. At the Anniversary meeting of the Society, this gentleman was invited to be one of the Speakers, and offered the following resolution:

'*Resolved*, That no wealth can enable a man to dispense with the Bible, and that no poverty can fail to be enlightened by it; that through that only can a man be kept pure from the world, true to conscience, just and kind in all his dealings, as a Christian in mind, heart, conversation and life.'

Efforts to distribute the Bible, and by word and example to recommend it to universal respect, can be productive only of good, one would think, when made by members of any denomination; and it would be difficult to imagine any evil that could follow from the union of all sects of Christians 'to do honor to that Book, which is their common standard of faith and duty. You may conceive then our surprise when we learned that this occasion had been used by six ministers of the Gospel in our city, to send a letter of remonstrance to the Young Men's Bible Society, announcing that they could give them neither countenance nor support, as long as they allowed Unitarians to be officers of their Society and speakers at their meetings. Place yourselves in our situation, and you will understand the feelings of just indignation, excited by the news of such an unparalleled and unauthorized attempt to shut out from a most important work of Christian charity, a body of men, who, however erring and imperfect, are still desirous to advance the reign of Truth and Love, and who, as faithful according to our light, would claim from our brethren of all denominations that respect and sympathy which we rejoice to reciprocate. But we took no action upon the subject; for we were also informed that the Young Men's Bible Society were resolved to abide by the grand principle of Christian Union, which the Parent Society has always followed, and had taken steps to induce these six gentlemen to abandon the unworthy position they had assumed. We were willing to abide the result of this effort to produce peace. Our reasonable hope, however, that a more just and conciliatory spirit would be awakened in their minds, was disappointed; and at the end of December we were pained to learn that a second letter, reiterating the remonstrance against the admission of Unitarians to all active aid of the Bible Society, except perhaps by subscribing to its funds, had been sent, signed by nine other ministers besides the six who had signed the first remonstrance. A meeting for consultation was at once held by the Unitarian Society, who, after full consideration, appointed a Committee to correspond with the fifteen ministers, with the view of bringing them if possible into a more just, kind and wise position in relation to the union of all who profess and seek to be Christians. A more *just, kind and wise position* in relation to us, as professing Christians, we say, because we could look upon this remonstrance only as the first step in a new course of action. We could regard this letter in no other light than as a declaration of a determination on the part of the ministers, to cut off all whom they considered heretics, from all participation, except as before said, by pecuniary aid, in the great Christian reforms of the day. The writing of this letter was to our minds raising the *banner of exclusion*. For where a majority, and a large majority, demand that a minority shall be shut out from all active aid in enterprizes of associated Christian effort under the penalty of withholding from them their support and influence, are not that minority virtually and actually excluded? Our letter was as follows, addressed to *each* of the fifteen ministers, who had signed the second letter.

'*Cincinnati, January* 1, 1841.

'Rev. and Dear Sir: The Undersigned, a Committee of the Unitarian Society, have been informed that, in connexion with other ministers of the Gospel, you have signed a letter to the Young Men's Bible Society of this city, announcing that you can give them neither countenance nor assistance, so long as they allow Unitarians to be officers of their body and speakers at their meetings. We regret that, from reasons which we presume seemed strong and right, you should have felt yourself called upon to take this step; for we are sure that in so doing, you have given a precedent for such proceedings as would inevitably disturb the peace of this religious community, and retard its progress in benevolent reforms; and at the same time have treated your brethren of our denomination, individually and collectively, with great injustice. We request you therefore candidly to reflect upon some considerations, which we think you must have overlooked, before deciding upon this course.

'First, then, we ask, whether the same view which led you to require the dismission of Unitarians from all prominent aid of the Young Men's Bible Society, would not necessarily lead you to require their dismission from all enterprizes in which members of other denominations might unite for the rescue of men from vice, ignorance and misery? Are you ready to take the ground that Unitarians should be expelled from all associated plans of benevolent action? Do you think it just to exile us from all those grand moral and religious movements, which are the glory and promise of our age? Again: If evil will follow from your associating with Unitarians in philanthropic undertakings, the same evil must attend all social intercourse with them. If we are unfit to meet you in the church, the lecture-room, or hall, where men are assembled to benefit their fellow beings, we are equally unworthy to be received into the same private circle with yourself. In a word, if the rule of exclusion, which you have sanctioned by signing the letter to the Young Men's Bible Society, should be consistently followed out, it would at once banish us from all religious, moral and social union with our brethren of other denominations, and place us beneath the ban of universal excommunication. We cannot believe, except upon your admission, that in a land and age sacred to spiritual freedom, in this liberal community, and yourself a member of a denomination which has protested against ecclesiastical tyranny, you can desire to introduce persecution. Surely you cannot have considered the position in which this exclusive system would place Unitarians. You cannot have contemplated the consequences which must attend its application. We earnestly request you to survey again, from this point of view, the ground which you have assumed.

'Secondly, we wish to inform you of what we must presume you to be ignorant, that the faith and principles which we have adopted, from a conscientious study of God's revealed truth, lead us to regard efforts for the elevation of man as a peculiarly urgent duty. The first commandment of love to God, necessarily, we think, involves the second, which is like unto it, of love to man. Piety, it appears to us, demands charity. We cannot therefore show our grateful obedience to our Heavenly Father, except by treating and regarding all human beings as brethren; we cannot faithfully manifest the love we feel for our Lord and Savior, Jesus Christ, excepting by observing in our conduct towards our fellow men, his new commandment, 'Love one another.' In a word, we can be true to our own consciences, only by earnest, varied, and persevering labors for the recovery of men from sin, temptation and all degrading influences. Surely you cannot deliberately wish to restrain us in rendering obedience to the Christian law of love! And yet the inevitable consequence of the exclusive system which you have encouraged, would be to shut us out from many important and interesting fields of Christian philanthropy. We request you sincerely to determine whether you are ready thus to hinder us in the discharge of our duties of charity.

'Thirdly, we think you must have misunderstood the ground on which Unitarians are willing and desirous to unite with their brethren of other denominations. We regard them as fellow Christians, although we do and must believe that some of them are in great error, as to the doctrines of the gospel. We are perfectly willing that they in turn should think, as indeed if sincere, they must think, us to be in great error. We are painfully conscious of fallibility in ourselves; we presume all others to be equally fallible, and therefore would we use and demand tolerance. We claim as a trust from Heaven, which no man may violate, the right of following our own consciences in interpreting God's Word; and we cheerfully accord to others an equal right—giving and claiming respect and sympathy for every manifestation of desire to seek the truth. But it is not on the ground of opinions that we wish to unite with others, or ask them to unite with us. The *test of discipleship* which we adopt is contained in these words of our Master: 'By this shall all men know that you are my disciples, if ye have love one to another.' Charity, not creeds, duty, not doctrines, is the ground on which we ask and offer union. Is it not a Christian ground? In this spirit we shall now and ever cordially rejoice to co-operate with you, and invite your aid in the sublime work of laboring to advance the kingdom of Heaven. We consider ourselves and you, responsible to God alone, for the exercise of that liberty of conscience, which he alone can give or take away. And we will cheerfully recognize as Christian brethren, all who in character and life manifest the spirit of Christ.

'And now, with the hope that you may be induced, by these considerations, to withdraw from a position, which, if maintained, must necessarily produce strife and unkindness among the Christian denominations of our city, and with the request that we may receive from you a full and frank expression of the principles by which you intend to be governed, we are respectfully

'Your friends and brethren,

W. H. Channing,	E. Phelps,
John R. Child,	Edw. P. Cranch,
Thos. Maylin,	Nathan Guilford,
William Greene,	George Carlisle,
Chas. Fisher,	Jos. S. Sampson,
Jno. C. Vaughan,	Wm. Goodman,
T. Walker,	Geo. S. Stearns,
John B. Russell,	Robt. Hogue,
John Lea,	E. Greene,
Thom. Bakewell,	Roland Ellis,
W. T. Jones,	Jno. W. Hartwell,
Chas. D. Dana,	E. Channing,
Calvin Fletcher,	E. Allen,
Lewis Hunt,	Wm. P. Rice,
Th. Newell,	S. R. Coolidge.'

To this letter we received the following reply.

'*Cincinnati, Jan.* 12*th*, 1841.

'To Messrs. W. H. Channing, and others.

'Gentlemen: Our reasons for declining to associate officially in the Young Men's Bible Society of this city, with those who deny the Supreme Divinity of our Lord Jesus Christ, are briefly set forth in our correspondence with that society. To that correspondence we respectfully refer you. The same reasons which operate in reference to the Bible Society, would of course prevent us from holding public official association, in any strictly religious enterprize, with those who openly and professedly deny any fundamental doctrine of the gospel.

'In common with yourselves "we claim as a trust from heaven, which no man may violate, the right of following our own consciences in interpreting God's word;" and, according to our interpretation of that word, it forbids us to recognize or countenance, directly or indirectly, by religious association or otherwise, any essential doctrinal error.

'Allow us to assure you, that towards yourselves as gentlemen and fellow citizens, we entertain no unfriendly feeling, and are disposed to treat each of you with all due courtesy and respect.

'We remain yours &c.

J. L. Wilson,	J. L. Grover,
John Burtt,	Maxwell P. Gaddis,
J. T. Brooke,	Isaac Ebbert,
Henry V. D. Johns,	Samuel W. Lynd,
E. W. Sehon,	L. L. Hamline,
Wm. Herr,	Charles Elliott,
Thornton A. Mills,	Leroy Swormstedt.'
John C. Steele,	

As we wish the public to be as fully apprized, as we are ourselves, of the ground which these ministers have seen fit to assume; and as, after repeated applications, we have succeeded in obtaining copies of the letters referred to, we give them below, with the intention of allowing our friends to define their own position.

'To S. P. Chase, Esq., *President of the Young Men's Bible Society.*

'Dear Sir: We, whose names are subjoined, beg leave through you to present to the Young Men's Bible Society of Cincinnati, our respectful remonstrance against the practice of admitting as your anniversary speakers and officers, those who deny that cardinal doctrine of all evangelical Christians, the Supreme Divinity of our Lord and Savior, Jesus Christ; a doctrine so dear to us, that we dare not directly or indirectly, consent to any association, which may bring it under any liability to be injured or undervalued.

'In entering this remonstrance, we beg to be distinctly understood as not desirous of questioning the motives of those who differ with us on this fundamental truth, or as being wanting in kindness and courtesy towards them: or as claiming any right to interfere with the great principle of religious freedom; but as obliged by a sense of duty to our Lord and Master to take the ground contemplated by this communication.

'And in so doing, we wish you to be informed that we are acting on what we believe to be the usages of the American Bible Society, who have never, so far as we know, allowed any who deny the Supreme Divinity of our Lord, to act as their officers or speakers; usages in our opinion necessary to be observed, and vital to the continued prosperity of the Bible cause.

'And we beg leave to ground this remonstrance solely and entirely, not on any disposition to interfere with the arrangements of the Young Men's Bible Society, but on our past patronage of it before our several congregations, and on our wish to be enabled to do so hereafter.'

(Signed by)

J. L. Wilson,	*Pastor First Pres. Church.*	
J. T. Brooke,	*Rector Christ*	do
Henry V. D. Johns,	*Rector St. Paul's*	do
E. W. Sehon,	*Pastor M. E.*	do
S. W. Lynd,	do	*Ninth St. Bap.* do
John Burtt,	do	*Pres.* do

'*Cincinnati*, Nov. 30*th*, 1840.

'Rev. and Dear Sir: At a meeting of the Young Men's Bible Society of this city, held at the Bible Rooms on Thursday, the 26th inst., a letter was read, addressed to the President, and signed by you and five other respected clergymen, expressing disapprobation of the course of the Society in selecting a portion of its officers and speakers from the Unitarian denomination, which letter, having been fully discussed, the following resolutions were, on motion of Mr. N. Sawyer, unanimously adopted.

'1. *Resolved*, That the course hitherto pursued by the Society in the particulars animadverted upon, having the sanction, and being recommended by the example and authority of the Parent Society, some of whose principal auxiliaries are represented and officered in part by Unitarians, and some of whose members having the right to meet and vote with its Board of Managers, are also of that denomination, and being in our judgment in full harmony with the fundamental maxim of the Society, to circulate the Scriptures without note or comment, ought not to be now departed from.

'2. *Resolved*, that a committee of three, of whom the President shall be one, be appointed, with instructions to communicate the foregoing resolution to the respected gentlemen, who have signed the letter just received, and to express to them an earnest hope, that the action of the Parent Society, whose views they seem to mistake, will be regarded by them as sufficient warrant for our course, and that they will continue to extend to us their cordial and important co-operation, both as Honorary members of the Board of Managers and as Pastors of Churches, in the great work of circulating God's Holy Word.'

'Having been appointed the Committee referred to in the last resolution, we beg leave to submit both to your consideration. If you will consult the last Report of the American Bible Society, you will discover that the President and Vice President of the Massachusetts Bible Society, a large and important auxiliary, are both Unitarians, and that at least one and probably more Unitarian ministers are members for life of the Parent body, and ex-officio entitled to meet and vote with the Board of Managers.

'You will, we trust, at once perceive the impropriety of an attempt on our part to establish rules of exclusion which the Parent Society disregards; and we indulge the hope, that the course of the Society will form no obstacle to your co-operation, but that you will accept the position of Honorary members of the Board, and give us the benefit of your counsel, your influence and your prayers, in the great work in which we are all commanded by our Lord to engage.

'Very respectfully and truly your friends,

S. P. Chase,
Jno. S. Merrill,
F. A. Waldo.'

'To S. P. Chase, Esq., and others, Committee of Young Men's Bible Society of Cincinnati:

'Brethren: In our letter of the 12th ultimo to your Society, respecting the practice of appointing as your officers and speakers those who deny the Supreme Divinity of our Lord Jesus Christ, the principal grounds of objection stated were the following:

'1st, That such a practice exposed a cardinal doctrine of our common faith to a liability to be injured or undervalued; and

'2dly, That, so far as we knew or believed, it was contrary to the usages of the American Bible Society.

'As the resolutions of your Society and the remarks of your Committee in reply, bear chiefly upon the second ground, allow us to state it more fully.

In intimating that your practice was contrary to the usages of the American Bible Society, we meant to say, that so far as we could learn, the Parent Society, though obviously careful to recognize every body of Christians, had not thought fit, during an existence of twenty years, to elect into her Board, or to invite to her anniversary rostrums, individuals who openly and professedly denied the Supreme Divinity of our Lord Jesus Christ. This very significant course the Parent Society, we deemed decidedly favorable to our position; nor do the facts and reasonings of your reply, in our judgment, affect the essential force of the precedent.

'The mere non-interfence of the Parent Society with the practice of the Massachusetts Society, to which you refer, we cannot think materially relevant to the point at issue. The *example* of the Parent Society surely is certainly against the Massachusetts Society; and her example in such a case is the most that we should expect.

'You also refer to a provision in the American Bible Society's Constitution, which admits to the office of a Life Member, or Life Director, any individual who contributes a specified amount. This we believe to be a common feature of our religious and benevolent associations; and we cannot consider the casual admission of a few individuals under such provision, as a fair indication of the sentiment of the American Bible Society on the present question.

'The essential point, so far as respects the practice of the American Bible Society, we conceive to be this: why has she never *elected* into her Board, nor *invited* to her speakers' stand, those who deny the fundamental doctrine referred to? We know of no probable answer which can be given to this question save one, and that defines the very position which we have taken, viz: Because those who have been at the helm of the Parent institution, have felt that by giving post and prominence in a great religious enterprise, to those who openly and professedly denied the Supreme Divinity of our Lord Jesus Christ, they would be aiding an influence adverse to essential Christianity.

'That the general course of the Parent Society is with us we have no reason to doubt; and even if it were not, we should find it hard to rid ourselves of the conviction that the practice against which we have remonstrated, has a plain tendency to injure the cause of evangelical religion in this community. Nothing but such a conviction, deeply rooted, would have induced us to place ourselves in our present attitude.

'With respect and Christian affection,

'Yours in the bonds of the Gospel.

Joshua L. Wilson,	*Pas. First Pres. Church.*	
J. T. Brooke,	*Rector Christ*	do
H. V. D. Johns,	do *St Paul's*	do
S. W. Lynd,	*Pas. Ninth st. Baptist*	do
E. W. Sehon,	do *M. E.*	do
John Burtt,	do *Fifth Pres.*	do

'The undersigned, having examined the remonstrance to the Young Men's Bible Society of this city, referred to in the foregoing correspondence, would respectfully express our entire acquiescence in the sentiments it contains.

Thornton A. Mills,	*Pastor Third Pres. Church.*	
John C. Steele,	*Pastor First S. R.*	do
Isaac Ebbert,	*M. E.*	do
Charles Elliot,	*Sen. Editor, M. Book Concern.*	
L. L. Hamline,	*Junior Editor, &c.*	
Wm. Herr,	*Pastor M. E.*	*Church.*
J. L. Grover,	do	do
Leroy Swormstedt,	*Ass. Agent M. B. Concern.*	
Maxwell Pierson Gaddis,	*Pastor M. E. Church.*	

With these letters, so far as they were intended to influence the operations of the Young Men's Bible Society, we have, of course, no concern. That Society is composed of men, competent to decide upon a just and wise course of conduct, in the light of their own consciences. We can only express a hope, that they will not allow a sectarian character to be communicated to that cause, in which, all friends of the Bible may, and should unite hand in hand. We are interested in these letters, only in so far, as they throw light upon the *principle* by which the ministers intend to be guided.

The excellent remarks of the Unitarian Committee, which follow in the pamphlet before us, as well as those which precede the foregoing 'Statement of facts,' we regret that we have not room, at present, to insert. In view of what we have extracted, who of our readers is not tempted to express himself in language somewhat like the following, recently used on another occasion?—'*There is one thing which is intolerable*, and that is *Intolerance*. We would make no terms with it. Grant us our freedom of opinion, for we always grant you yours, both as a privilege and duty; allow our claim to honesty, suppose we can be sincere although holding what you think erroneous doctrines; believe our assertions of love for our common Master, and we will cordially, respectfully, yea, gratefully listen to your reasonings and persuadings. But tell us, on the other hand, that you are wholly, infallibly right, and we are criminally wrong, that we are very bad people, schismatics, heretics, and deniers of Christ, and we will tell you that you are arrogant, presuming, discourteous, and foolish.'

[From the Mother's Magazine.]

BIGOTRY.

But few evils exist so deleterious to the prosperity of the Christian Church and the highest happiness of mankind, as bigotry. Every thing that is good and lovely withers and dies under its influence. It separates Christians and Churches; arrays one in hostility against the other; attacks with deadly weapons Christian character; misconstrues each other's sentiments; impugns each other's motives; resorts to means the most base and unchristian, to destroy each other's reputation; gives currency to the basest falsehood; produces discord, contention, broils, schisms and animosity among brethren; and as far as its influence is exerted, greatly hinders, and in many cases prevents the salvation of undying souls. How often is it the case that we see men so outrageously wedded to their own creed or system, that they peremptorily refuse the hand of Christian fellowship to those whose piety is unquestionable, though perhaps cannot agree with them in every non-essential particular; and is it not to be feared that persons of this description would, in some instances, rather let the impenitent sink to ruin, than suffer those who differ from them to become the instruments, under God, of their salvation! And even the good that is done, they either *suspect* or *deny*, because those who are the instruments of it do not, in every respect, *follow after them*. The influence of this spirit upon children and youth, must be apparent to all. Is this Christianity? Is this the spirit of the blessed gospel? Is this carrying out the new commandment, *Love one another*? Let mothers think of this when they censure others before their children; especially when they speak of the faults and errors of Christians.

But such is not the spirit of our holy religion. This leads us to love one another,—and even those who, in some minor points, differ from us. It extends the hand of Christian fellowship to all bearing the image of Christ. It knows no names, parties, denominational distinctions, or popular opinions; but throws its arms of Christian affection around every follower of the Lamb. Such as possess this spirit will never suffer the burning infamy of sectarian exclusiveness to rest upon them. All within, and about them, is as clear as the ethereal firmament. The wiles of a deceitful and sectarian policy is to them utterly unknown.—The openness and the ingenuousness of truth sit upon their foreheads, and their every utterance bears upon it as decided a stamp of love and Christian fellowship, as if shielded by a solemn appeal to the judgment seat. Such are contending more for the unfading and imperishable riches of heavenly glory, than for all the names, titles, and forms, which sectarian bigotry has ever invented. Their affections have settled on a more enduring substance. In the noise, clamor, and contention about titles and forms, they pursue their even course, amid the tranquillities of a heart cherishing a better prospect, and reposing on the sure anticipation of a happier and more enduring home.

We close with the following sensible lines on the subject from Dr Styles: 'Of all the detestable evils that disgrace the Christian world, this is certainly the most pernicious, the most to be dreaded. It is fashionable to declaim against the evils of enthusiasm and fanaticism, and perhaps with some reason; where they exist, they are deeply to be deplored; we do not defend or palliate them. But what are these, compared with the dark, malignant spirit of bigotry? Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty. Fanaticism has thunder, and lightning, and meteors, in its gloom; and the tempest which it threatens, may soon be dispersed. But bigotry is the palpable obscure, the solid temperament of darkness, mixed with drizzling rain; its pestilential vapors blast the lovely fruit of piety; while all noxious, all prodigious things, crawl forth, and increase the horror of the night. This is epecially the case when bigotry obtains a complete ascendency; those who yield to its authority, possess no common sympathies. Man, as man, has no place in their hearts; he must belong to their sect, imbibe their prejudices, feel their antipathies, believe every tittle of their creed, or be unto them no better than a heathen man or a publican. Religion, with all its glorious and extensive interests, humanity, with all its social qualities and endearing charities, must all be trussed up in the narrow dimensions of their little party. How many noble institutions must languish, how many thousands of immortal souls perish, and what mighty engines of good would be in an instant paralyzed, if the voice of bigotry could be universally heard and obeyed.

R. W. A.

WOMAN AND RELIGION.

A French Sermon by Vincent, entitled 'Woman and Religion,' contains passages which a class of our readers will find interesting and useful. We subjoin two or three of them. The Sermon opens, like one of Buckminster's on a similar subject, with a review of the peculiar honors which Christianity conferred upon woman at its first promulgation:

'From the contemplative piety of Mary, who loved and revered in silence, to the activity of Martha, who loved and wished to wait upon him; from the celestial purity of the Virgin to the fervent and lively repentance of Magdalen at Jesus' feet; from the sisters of Lazarus, resigned, while misapprehending him, to the unmoveable faith of that obscure woman who, lost in the crowd, said, 'If I do but touch the hem of his garment, I shall be made whole,'—every form that religion *can* take in a devoted heart, in an active soul, is found in those women, who, during his appearance on earth, seem to have been nearly alone in the complete knowledge, and love, and apprehension of the Savior. The storm did not surprise their affection, nor shake their constancy. They came to weep beneath the cross, in the presence of his murderers. They gathered up his remains to pay them their last honors. They watched over the sacred tomb in which his body was laid, while the disciples were dispersed by the tempest and chilled with fear at the voice of a servant. And quickly did they receive the reward of their devotion and love, the inexpressible delight of being the first to see, to recognize, to hear, their risen friend.'

Hence the preacher proceeds to urge upon his female hearers the importance of a yet further cultivation of religious knowledge, faith and love. His concluding paragraphs follow:

'To attain such an end, to realize such hopes, be not afraid of fulfilling those duties which will soon become necessary and delightful. Shrink not from sacrifices, somewhat rigorous at first, but lighter as you advance. The vanity, the pleasures of the world may seduce you; you can say that your heart wants something far better; you will find, in that sanctuary of peace, content, a better portion than pleasures and vanity. The surrounding world is corrupt: create in your own hearts, whither you have learnt to turn with delight—create around you, by the employment of your days, a world, more confined, but more happy, virtuous, safe. Even your own spirits will conspire with outward temptations: take refuge in the bosom of your God: come to speak with him and hear him in his temple, pray at his altars, and borrow all his strength in offering all your love: and make yourselves invulnerable, by surrounding yourselves with those dear and holy duties which are laid upon woman, as her noblest employments and sweetest pleasures. That you may resist evil, be more completely daughters, wives, mothers—be religious and Christian women, and let your eyes, which are distressed by the view of worldly temptations, or moistened by the tears of sorrow, be turned towards the future.

'Oh! if we could be certain that you would lean for ever on religion, on your Savior, and your duties, in the thorny way into which we usher you, how far more perfect, more pure, would now be our joy! How many fears would be calmed! How many sad forebodings dispelled? Come adversity or prosperity, come pleasure or pain, come good or evil examples, come seduction without and temptation within, come the whole world conspiring against you, and evil disguising itself in a thousand forms to pollute and ruin you, we should be secure of your future lot. Your faith, founded on the rock of ages, might brave all these tempests; and, provided it remained entire, might bear your life towards Heaven and keep it sheltered from the storms which are always destroying those who centre in earthly joys and attachments.

'But is it in yourselves that we can place this reliance? In you, so young, so ignorant, so weak in the faith and frail in the flesh? If we had no other hope, dare we admit you to this holy communion? Exact from you promises which we should soon expect to be violated? O infinite Spirit! whose mighty power penetrates all things, whose secret influence is given to souls, to lead them by hidden ways towards that spiritual world where they find the end and the key of all their existence; spirit of my God and Savior! thou alone supportest me in this solemn and decisive moment. Hear my voice! O hear the prayer of these yet pure spirits who with me would address thee! Be thou their strength; be thou their supporter, their comforter, their master. And in the moment of danger or of suffering, may thy light dissipate the vain errors of the mind, the deceitful passions of the heart, and the traitorous delights of a voluptuous imagination; that under thy benign direction, trial may bring alacrity and strength, and never weakness and ruin!'—Pp. 30–32.

IMPORTANCE OF EXALTED VIEWS OF CHRIST.

Among the truths that gain ground upon us every time we allow them to be fairly put before us, none is more capable of practical proof than this, that the real believers in the divinity of Christ are those who see, in all he did and said, the Father's presence; who trace a complete unison between God and Jesus; who can scarcely think of the one without thinking of the other:—they have no idea of separate views, separate minds, separate feelings. Christ is, indeed, the effect—God the cause.—Circumscribed by the limits in which he moved on his earthly course, our views of the Son are finite and limited.—There is exactly that proportion of dependence, of reference to a higher will, which is inseparable from our conception of a derived being; but, this allowed, and I see no bounds which can be assigned to his moral perfections. As the express image of God, there must have been a loveliness and majesty of which our minds can form no full conception; and, more beautiful as it doubtless appears the more we contemplate it, we have no reason to suppose that our highest views can reach it. The Father reveals himself in the Son. For the comfort and the exaltation of humanity, all that is perfect in virtue and holiness is invested with a mortal form, and the same voice which says, 'He that hath seen me hath seen the Father,' says also, 'Take my yoke upon you and *learn of me*.'

Exalted ideas of the Savior bring in their train exalted ideas both of God himself and of man. Man, indeed, feels the glory of God in a thousand ways. But it is when he regards him as deigning thus to reveal and manifest himself to his creatures, that he perceives the most of condescension and benignity; and then, also, he learns truths respecting himself and his own capacity which otherwise he would but imperfectly have attained. If this Jesus, this being in whom the glory of God shone, was given 'as an example that we might follow his steps,' who shall call that faithful servant presumptuous, who speaks of a growing likeness to God as the grand aim of existence set before us in the gospel? Men may think little of these things except as matters of theological speculation; but let them give up their minds fairly to the contemplation of a single truth of this nature, and well may we abide the result of the question—'Do not the grandeur and beauty, the fitness and proportion, the mercy and consideration of the Christian dispensation, grow upon you, the more you contemplate yourself and it? Is there any thing in the compass of thought so magnificent, and at the same time so soothing to human weakness? Tired of the ever-renewed and painful task of self-justification; sick of defending himself and creatures of the dust like himself from misrepresentation, the Christian, one would think, would gladly seize upon an undisputed verity like this, make it his own to view in all its height and depth and breadth and length, and stay not till he had extracted from it hope and loftiness of purpose, and calm determination that it should be his heritage and portion for ever. But, alas! we look not often thus at the truths we most profess to prize. We wander on from one glorious field to another, like the vagrant butterfly, rather than the patient and devoted bee, which brings up the deep riches that are stored within the forms of beauty around her.

Yet the time must come, and the proof of it is greatly strengthened by the doctrine of which I speak, when the practical application of much which now serves us chiefly as a theme for nice speculation or mere argument, will raise the human character above its present level of mediocrity. No one can look through society, and compare its state with the gospel standard, without feeling that what Christianity has already done for the world is little in comparison of what we are taught to expect it will ultimately do. And one of the principal reasons of this is, that the grand truths of the gospel have been hitherto regarded too much as commodities which we are to transmit one to an-

other, instead of letting them do their reformatory work in our own spirits.

WHY HAS UNITARIANISM MADE GREATER PROGRESS IN NEW ENGLAND THAN ELSEWHERE?

One cause which has made the progress of liberal Christianity more rapid, and more observable here than elsewhere, is to be found in the character of our Puritan ancestors, and in the impulse which their example gave to religious inquiry and religious liberty. It is time for men to have done with the senseless clamor, that we have departed from the principles of the Fathers of New England. If it is merely meant by this that we have been able to make some progress in religious knowledge during the two long centuries that have intervened, is this any cause of wonder? Is this a proper ground of accusation? Nay, is this any thing more than what, as we have seen, our fathers themselves expected? Besides, it is nothing to the purpose to prove that our opinions and practices are different from theirs, had they been placed in the same circumstances. The question is, whether we are men of the same cast of character; and being so, whether it is possible for us to hold different opinions from what we do, in the present advanced state of society and the human mind. For who were our fathers?—Were they the men who thought that the Reformation had gone far enough? No.—Were they the men who conceived that nothing more was to be learned from the Bible? No.—Were they the men tamely to acquiesce in the imposition of a creed, which the age had outgrown? No.—Were they the men to shrink from an avowal of their dissent from popular and long-established errors, from a dread of the cry of innovation? No. All history answers, No. Neither are we; and it is because we are not, that we hold our present position in the religious world; and should we ever desert it from timidity, or betray it from inconstancy, we prove ourselves, by that act, unworthy of our name and race. I believe, as I believe I live, that if the Fathers of New England, if Robinson and Higginson, Bradford and Winthrop, had been born two hundred years later, they would have been found among our warmest and most effective coadjutors. And in that cloud of witnesses who have finished their testimony, and are now looking down on the struggles and triumphs of truth in this world, I believe as I believe I live, that there are none who will behold with more joy than they, that the impulse which their example gave to religious inquiry and religious liberty, has not been lost on the generations that have followed them.—*J. Walker.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 27, 1841.

RELIGIOUS LIBERTY.

We have published on our first page to-day the correspondence relative to the attempt, made by the Orthodox Clergy of Cincinnati, to exclude Unitarians from the Young Men's Bible Society, in that city. It does not seem to us necessary to say any thing further to express our unqualified condemnation of the conduct of these ministers. The unchristian spirit they have manifested, and the evils that would result from acting upon and fully carrying out the principles of exclusion and infallibility, they have assumed, cannot be more ably set forth, or more charitably rebuked, than they are in the following passages, which we quote from the pamphlet in which we find the correspondence, prepared, we presume, by Rev. Wm. H. Channing.

'In the first place, we remark, that if this principle is consistently carried out, it must necessarily extend through the whole circle of religious, moral, and social relations; for a Christian must act as a Christian every where. Indeed, we understand, that the ministers have, by their silence, in reference to this suggestion, as urged in the first head of our letter, entirely assented to the justness of the inference which we have there drawn. The expression, therefore, used in their letter, as to 'holding public official association in any strictly religious enterprize' with us, has either no distinct meaning, or none which is relevant to the point now in debate; and whatever limitation it may seem to mark, for the exercise of the exclusive system, is quite done away by the expression afterwards used, that they will neither 'directly or indirectly, by religious association or otherwise, recognize or countenance' what *they have decided* to be our 'essential doctrinal error.' To these ministers, therefore we are Samaritans, with whom they have no dealings. We never asked, that they should unite with us in what are usually denominated *religious services;* not because we should not rejoice thus to interchange with them our deepest sympathies, but because we know, that the Christian world is not yet ready to break down and sweep away, once and for all, the partition walls which sectarianism has reared. Happy indeed, will be that day, when all Christians, fully recognizing their own imperfections and each other's sincerity, shall meet freely to gain and to give, whatever truth they may have severally attained. But alas! that day is not yet. All that we ever asked, all that we now ask of these ministers, or of our orthodox brethren generally, is that they should unite with us on the *grand common ground of Christian charity.* And we assert, unhesitatingly, that there is no danger, by so doing, either that we shall encourage what we think to be the 'essential doctrinal error' of Trinitarians, or that they will encourage what they think to be the 'essential doctrinal error' of Unitarians. By each other, by the public, by the world at large, it is perfectly well understood, that *as Theologians* we differ. But in one thing, we do, and must agree, and that is, our mutual obligation to obey the *law of love.* In the name of God, and of Christ, of the church, and of man, let not our *differences of opinion* prevent our co-operation, in rendering to each other and to our fellow men, the best services which the spirit of Christian philanthropy shall dictate.

'We remark, secondly, that the position assumed by the ministers, is untenable, except upon the ground of their *infallibility;* and we must be allowed to say, that we cannot understand the tone and spirit of their reply in any other light, than *as a claim to infallibility.* Without the slightest qualification, they condemn us of 'openly and professedly denying a fundamental doctrine of the Gospel.' Do they mean to say that we knowingly and wilfully do this? Surely, they dare not take it upon themselves thus to be the 'judges of their brethren;' surely, they will grant that to 'our own masters,' who is also their master, 'we must stand or fall;' and that we are no more answerable at their bar, than they are at ours.

'*As interpreters of the Word of God, we stand as equals.* God only knows, he only can know, the degree of sincerity which they or we, have brought to the great work of learning his revealed truth. Let no man presume to condemn his brother of hardness of heart, or contempt of God's word and commandments, because his opinions are different, because the doctrines which he has drawn from the Bible, are unlike his own. These gentlemen must know, all must know, that according to our conscientious interpretation of the Scriptures, this doctrine, which they assert to be a fundamental one, is not to be found there. We might, therefore, with equal propriety, condemn them of 'openly and professedly' introducing a false doctrine into the Gospel. But we do not do so, will not do so. Because, though sincerely convinced, that the New Testament teaches no such doctrine, we still grant our own fallibility, and the entire honesty of those who differ from us. Both parties cannot be right; *but we can, each, be wrong; and we probably are, both of us partly right and partly wrong.* Whatever truth either party possesses, is, in all probability, but a faint approximation to the whole truth. 'Now, we see through a glass darkly, but then,—face to face; now, we know in part, then, shall we know, even as also we are known.' And we end this head with the spirit-stirring words of the apostle: 'Now abideth Faith, Hope and Charity, these three; but the greatest of these is Charity.'

But, while we deem it unnecessary to add anything further directly upon this point, we cannot forbear to remind our readers, that it proves the necessity still to exist, for Unitarians to be zealously united and to stand shoulder to shoulder, contending for the great principles of *religious liberty.* In two or three papers recently, we pointed out the possibility of greater union and more zealous co-operation among Unitarians, showing that there was less individual difference of opinion than among other denominations, and that without any infringement of individual liberty, they might strive together to uphold and advance these doctrines. We may pursue this topic further in respect to some other doctrines. Our present purpose, however, is, with this bare-faced attempt at spiritual tyranny at Cincinnati for our text, to set before our brethren the importance of their united and continued efforts, not simply or not so much, for the great doctrines which they hold, as for the great principles of religious liberty, in the exercise of which they have arrived at these doctrines as Gospel truth. These doctrines we do not expect all to embrace; we do not expect them to see with our eyes and determine with our judgments. We know that upon religion, as well as upon all other subjects, there must be differences of opinion, if men are permitted to exercise their own minds and are honest in that exercise. We believe these doctrines to be Scriptural, the simple, genuine, uncorrupted doctrines of the Gospel. As such we embrace them. As such in a spirit of love we would offer them to the faith and reception of others, and seek to diffuse them among our fellow-men. Having in the exercise of our Christian liberty derived these doctrines from Scripture, believing them to be the doctrines of the Gospel, and looking to the New Testament for their evidence and authority, we claim the Christian name, and to be treated with Christian courtesy and kindness. What we thus claim for ourselves, we are willing to accord to all others, who profess to derive their doctrines from the same source, and look to that source for their evidence and authority.

But this claim is not allowed, this name is not accorded, this courtesy is not extended to us. It is not done here, in this city. Several of our friends, during the past week have expressed to us the indignation they feel, at reading our account of the procedings of the Orthodox Clergy of Cincinnati. Yet these Clergymen are not alone to be condemned. They have but made themselves prominent representatives of a spirit pervading all the Orthodox denominations, of principles upon which they all act so far as they have power and opportunity. The gross outrage upon the faith and feelings of a respectable body of Christians committed at Cincinnati, would not have been done, and could not easily be done probably in this city, because here Unitarians form a much larger and more influential portion of the community—so large and influential, that the principles and spirit, thus incautiously displayed at Cincinnati, are somewhat checked by the more liberal and charitable spirit they infuse into the community. Yet even here, these principles are avowed and acted upon so far as they can be without exciting much opposition and disturbance. The Orthodox Churches in this city, do not admit or recognise the Unitarian Churches as Christian Churches, or their individual members as Christians. If a member of a Unitarian Church, in consequence of some change in his opinions or relations, leaves a Unitarian society and worships at an Orthodox Church and wishes to partake of the Communion and be recognized as a member of the Church, his former profession goes for nothing. A letter of dismissal from the Unitarian and recommendation to the Orthodox Church will not be recognized. He must make a profession *de novo.*—Now we do not ask the Orthodox ministers to exchange with us. If they think our preaching would not be profitable or edifying to their people, we have no wish to stand in their pulpits, nor are we anxious to have them stand in ours. But we insist that they might, and ought still to accord to us the Christian name, recognize our Churches as Christian Churches, and treat with courtesy our letters of dismissal and recommendation. What an outrage they would deem it, if we took the same course with them. Suppose a member of one of their Churches presented themselves to one of ours, and was told, 'we cannot recognize you or your Church as Christians, your Church is an idolatrous Church, and you yourself have been guilty of idolatry, you worship as God one who has expressly said 'the Father is greater than I,' 'of mine own self I can do nothing,' and have thus robbed the Almighty of his attributes—you have prayed to one who has expressly said, 'in that day ye shall ask me nothing, but whatsoever ye shall ask the Father in my name, he will give it you.' What an unjustifiable and unchristian act, how arrogant and assuming they would deem it. Yet we are as likely to be right as they, and have the same right to set up our infallibility, that they have to set up theirs.

But Unitarians do not do this, and we trust they never will. We trust they will ever be ready to accord the Christian name and Christian principles and to treat with Christian courtesy and kindness all who 'call Jesus Lord' and profess to derive their faith from his instructions. It is for this cause and on this ground, as advocates of Christian liberty, that we feel the strongest sympathy with our Unitarian Brethren. We differ from some of them on some points of speculation. We profess not to be bound to them, or bound with them to any unalterable creed. But we would strive with them and for them, we would urge them to strive and 'stand fast in that liberty wherewith Christ hath made us free.' We would not have them become, as we fear some are disposed to be, indifferent to the great protestant principle of liberty of conscience and the right of private judgment in matters of religion, nor have them give the weight of their influence and encouragement to those sects which theoretically acknowledge, but practically trample upon them. We would have them press closer upon this ground and zealously contend for these principles, so long as in the most insignificant pulpit of Christendom, there stands an individual who dares assume infallibility by making his own faith the only standard of Christianity and its belief and profession the only passport to salvation, and thus imitates, according to his station and powers the possessor of the triple crown.

THE LAW OF RETRIBUTION.

Messrs. Editors,—The remarks you have made, from time to time, on the subject of 'retribution,' have led me to wish that you would say more. Will you have the goodness to state your views at greater length and with more explicitness? Are you disposed to enter into a discussion with one who disbelieves the common doctrine of endless punishment? How are you inclined to treat such as maintain that all will be alike happy when they enter the future life? I ask these questions with the desire to obtain further light, and to adopt those opinions which are true and most useful.

Respectfully yours,

AN OCCASIONAL READER.

We wish our readers, whether constant or occasional ones, to understand, that we can have no controversy with any, who, while they admit that every one will find himself, in the future world, happy or miserable, according as the character he has formed is good or bad, refuse to assent to the doctrine, so strenuously contended for by the Calvinistic sects, that our Heavenly Father has, by an irreversible decree, doomed a great part of his children, for sins committed in this life, to 'hell torments,' which will be, inevitably and in the absolute sense of the term, everlasting. With such, we say, we can have no controversy, for the very good reason, that no doctrine like this has a place in our creed. But when an individual or a class of individuals profess to believe and undertake to teach, that all sin has its entire recompense in the present life, that no fearful retribution is to be looked for beyond the grave, that on passing into the future world the most vicious and the most virtuous will find themselves on an equal footing, as regards holiness and happiness,—then we cannot refrain from giving utterance, in the strongest language we can command, to the deep convictions we cherish adverse to such a theory; and, while we are careful not to withhold from the honest advocates of it the Christian name, nor to treat them with the least unkindness, we feel impelled, by our regard for the 'truth as it is in Jesus' and for the highest interests of the community, most earnestly to commend to them a thorough review of the grounds of their opinions, and, at the same time, to warn, often and faithfully, the ignorant and unwary against a doctrine so repugnant to the dictates both of reason and revelation, and withal of so immoral a tendency.

As regards our own views of the great law of retribution, we think them scriptural and rational; and we believe they afford the strongest dissuasions from sin, and the most powerful inducements to holiness. While we reject everything like the doctrine of arbitrary, vindictive dispensations of reward and punishment, under the divine government, we hold that there is a connection between vice and misery, and between virtue and happiness, as natural and indissoluble as that which belongs to any class of causes and effects. In other words, the bad man does or will suffer, in proportion to his badness, and the good man does or will enjoy, in proportion to his goodness, as certainly and accordantly with the principles of Nature and Providence, as a living seed, put into the warm, moist earth, does or will vegetate. Nor is this law, as we believe, restricted in its operation, exclusively either to the present or to the future world. It belongs to both. We hold that this life and the next is one continuous state of existence, so that all which is strictly oneself here, will be oneself there. Death we regard only as a sort of passage from this to the other world, through which the soul is but a moment, as it were, in going, carrying with it all its habits of thought and feeling; all its capacities, tastes and preferences; all, in a word, of virtue and heaven, or of vice and hell, it commenced in this introductory stage of its being. We deem it a fact—and one of the most awful import—supported alike by reason and revelation, that misery is bound to vice, and happiness to virtue, by ties that neither time nor death can sever; that there is a law of righteous retribution whose operation nothing can long counteract; that as we sow we shall certainly, sooner or later reap; that we must enter on the future life with the same intellectual and moral qualities with which we leave the present; and that our condition there, as respects enjoyment or suffering, will correspond, at any given period, with the character we possess at that period.

Now we confidently ask, what views can be better than these? what more accordant with the whole tenor of God's holy word? what more agreeable to the dictates of sound reason? what more effectual to deter men from sin and to prompt them to the practice of true holiness?

DR. WALKER'S LECTURES.

Rev. Dr Walker, Professor in Harvard University, concluded, last week, the first part of the Course of Lectures on Natural Religion, which he had been invited to deliver before the Lowell Institute in this city. These lectures, twelve in number, were devoted to the exposition of the 'argument from human nature for religion,' a subject of the utmost importance in certain states of the general mind, but one which has never before been discussed amongst us with sufficient freedom and thoroughness. We do but express the opinion, we think, of all competent judges, when we say that the Lecturer treated most of the various topics which it came in his way to notice, in an exceedingly able manner. It was truly gratifying to us to see the spacious Odeon filled to overflowing every evening, and to observe the eager interest with which the multitude continued, till the end of the course, to listen to instructions on a subject so intimately connected with man's highest culture. Nor can we doubt that if any were present, heretofore prone to skepticism, they derived from those lectures impressions in favor of religion, which will never be effaced; and we suspect that few of the hearers most firmly established in the faith, will refuse to acknowledge themselves indebted to the same source for somewhat of a new life and freshness to their convictions. Indeed, we are inclined to believe that a more useful series of lectures has seldom if ever been delivered in Boston; and we cannot but hope that it will not be long before they will be submitted to the public in a printed volume.

LIBERAL CHRISTIANITY IN FRANCE.

[From our correspondent in Paris.]

Messrs. Editors,—The true light seems dawning upon France. A spiritual regeneration, based upon the high philosophy of the gospel, has commenced. Of this I purpose to give you hereafter some account. Now I can only say, that there are some of the best scholars of the 'REFORMED CHURCH OF PARIS' who have avowed sentiments with which Unitarians will have close and cherished sympathies. They do not assume any name more definite than '*Modern Orthodoxy.*' Their prayer-book recognizes the Trinity; and on every Sabbath is read a confession in which are these expressions, 'we are sinners, born in corruption, inclined to evil and incapable of ourselves to do that which is good' &c. But that you may judge of their opinions, I send you my hasty translations of two pieces which appeared in the introductory numbers of LE LIEN, a weekly newspaper just commenced. The *Introduction* to the 1st No. was written by the Rev. Athanase Coquerel, one of the five pastors of the three reformed churches of the city. He is the most eloquent preacher in France; and when he officiates we must go half an hour before the service begins in order to procure our seat.

Yours truly, C. B.

Introductory Address of the undersigned Pastors of the Consistorial Churches of Paris to the Christian public.

For the religious movement which agitates our Churches we can carry back but to three different systems, the opinions which divide the faithful and their Pastors.

1. *Ancient Orthodoxy*, that has been improperly designated as Methodism, and which is but the theology which immediately followed the Reformation—the interpretation of the Word of God according to the science of the fifteenth century. This system admits in all their rigor the priniples of the confession of faith of Rochelle, viz.—predestination, absolute election, the Athanasian Trinity, the imputation of Adam's sin, the damnation of Infants from the bosoms of their mothers, the radical corruption of mankind in *will*, as in reason, instantaneous regeneration, the verbal inspiration of the whole Bible; and the distinct character of the party which professes these opinions is exclusness the most decided. It has made protestant for its own use, the Catholic sentence—'Out of the Church, there is no salvation!' and the fatal result of this exclusiveness has been a wish to invade all, and to domineer over all. When it cannot domineer, it takes refuge in separation.

2. *Intermediate Orthodoxy.* This opinion rejects the most rigorous points of ancient Orthodoxy, or at least it softens them, alternates them—renders less closely united the logical chain which binds them, suffers them designedly to remain somewhat vague and indefinite, and takes from them with the precision of reasoning, the terrible bitterness of the consequences. This opinion maintains untouched the rest of the cotemporary theology of the Reformation; however, intermediate Orthodoxy is at an immense distance from ancient Orthodoxy—a distance greater, no doubt, than either party is willing to acknowledge. It is a friend of Peace,—even a friend of science, the instruments of which are often necessary to it—a friend, though a timid one, of progress, which it seeks rather to modify than excite; it is in general an adversary of exclusiveness—of separation—of the imprudences of an unruly proselytism; and one can say that it has more entirely renounced the anathemas of the ancient theology than its principles. But if it does not offer the dangers of the absolute spirit of ancient orthodoxy, it can justly be reproached with wanting logic, and in remaining behind the wise progress which religious science lately made; this paralyses its efforts, and prevents it from answering the new wants of our churches.

3. *Modern Orthodoxy*, which by its respect for all sincere opinions, by its profound love of peace, by the sadness which a spirit of exclusiveness in the bosom of the Protestant Church always gives to it, is the natural ally of intermediate orthodoxy; but which has taken one great step more—that of believing that the Reformers have laid down a principle of which they could not at once deduce all the consequences; that of believing that they had *commenced* the reformation, and that it did and would continue;—that of believing that in using in our turn the right which they had exercised, and in conforming our faith to the Holy Scriptures, we are more faithful to the true spirit of the Reformation, than if we servilely adopted their thoughts; that of believing that three centuries of study to which so many men of faith, of science and of genius have given themselves, have afforded better means of comprehending the true sense of the Scriptures—the only authority in matters of belief; that of believing that intermediate Orthodoxy is not the best possible progress—that Christianity, of which it is a duty to remain always attentive to the signs of the times, and to the teachings of revelation, has not said its last word, and that the sun of justice which sometimes dazzles even the blind, has rays which have not yet struck every eye.

This is the state of the minds around us; this is what may be seen in the French Protestant Clergy, and even, one may say, in all Protestantism which speaks our language in acts of worship. Without doubt, individual shades may be found passing beyond these limits—without doubt some adherents of ancient orthodoxy approach intermediate Orthodoxy; and a small number of men who, accepting the less rigorous principles of the latter, have remained nevertheless near the limits of the dogmatism of our first reformers, and among the disciples of the new Orthodoxy, and upon some of their favorite doctrines, have returned toward the lessons of the past. But the three divisions are not less clearly marked out; the Pastors know and see this; the Consistories begin to understand it; and it is time that the faithful should know it also; it is vain to attempt to cover with a veil this difference of opinion, or to believe that silence will favor an union of minds.

This last reflection naturally conducts us to the conclusions that we wish to place before you, in this appeal to your zeal and faith.

Ancient Orthodoxy has but one advantage of position—that of having been the official faith of the country, and which assumes to be so still. Thus when any one asks what are its principles, let the question be asked by one in authority—by a rival Church, by a purely historical curiosity, or in consequence of the watchfulness of conversion, an easy reply is always ready; the Rochelle confession is given as the *ecclesiastical* confession of faith, and as a *scientific* expression of the Christian Institution of Calvin. If better instruction is demanded, books are not wanting; Duplessis-Mornay, Dr Moulin, Aubertin, Claude, all the illustrious school of Sedan, all the ancient French Protestant literature is at hand, without speaking of modern journals which defend it with so much address as sometimes to veil its meaning.

Intermediate Orthodoxy, less favorably placed to reply clearly to the question, which it is never permitted to evade, '*What do you believe?*' has, however, resources enough to furnish a reply, of which it attempts, it is true, to exaggerate the value. It unites itself to certain names, and certain works; it finds in Amirault the first commencement of sacred criticism; it takes refuge in a considerable number of distinguished sermonisers and popular catechists of the last century and of the commencement of this. And modern Orthodoxy, where do you find it, or where read its expression? Who is its defender or interpreter? After having overthrown the bushel, upon what candlestick can you place the light, *that the whole house may be lighted?* And when one is asked, what do you believe? what clear and positive reply have we ready for the ear of adversaries as well as friends? and if still greater precision is necessary when ancient Orthodoxy accuses us of blasphemy, and protests that we are not Christians, what means have we of replying to it, come and see? And when intermediate Orthodoxy instinctively fears that our love of progress and our continuation of reform may be but the mask of Rationalism, what resources are there,—what proofs in hand, beyond our protestations that our Orthodoxy is as far from the *terrestria de Paulus* and the fables of Strauss, as from the Trinity of Athanasius, the grace of Augustin, and the predestination of Gomar? Our faith has no *official* expression, and our religious literature is of modern date; the greatest number of our books are almost cotemporaneous, and they are wanting, among other things to give them authority, in the sanction which time alone can give.

This uncertainty, or the absence of a sufficient and collective representation of our faith, leaves those of our colleagues, who would come to us if they knew us better, in an error yet more fatal to the consistories and to the flocks. They wish to make us pass among them for innovators, who do not dare to acknowledge our innovations—for annunciators of *strange Gods*, leaving them adroitly in the state of *unknown Gods.* There is no one among us, who may have been preaching in a Church of another denomination or who has conversed with a religious Brother, who has said of the intermediate Orthodox, 'I do not believe such an one to be Orthodox'—or of the adherents of the ancient dogmatism, 'I do not believe them to be Christians.' The experience that we have had shows us our duty most imperiously. Our duty at the present time—our duty towards ourselves,—our Churches—our Consistories, our country, (which seeks so ardently, as it were groping, a religion where reason and conscience may be presented as weak though faithful echoes of the inspired Book) our duty *commands* us to manifest fully our faith. An immense majority of Christians profess instinctively our doctrines, and wait but for a signal—an organ to show on all sides their triumph. The moment has then come when we ought to speak, and faith will spring from hearing, for the good of the country, the salvation of souls, and the glory of God.

The following very succinct summary of dogmatical and critical principles contains our exposition and defence.

We believe (and this Periodical, the organ of modern Orthodoxy takes for its first principle) that the Holy Scriptures, the only inspired volume, contains a positive and direct revelation of the spirit of God—a revelation sufficient for all and for each; but that this inspiration is not in words, and that in consequence an interpretation entirely literal of the Bible runs the risk of being in contradiction with reason, conscience, history, and above all with itself.

On this basis, of which we shall endeavor to demonstrate, without ceasing, its solidity, the whole edifice of our faith is erected.

We believe in the miracles of the Old and New Testament, after having previously examined, according to the rules of sacred criticism, if such or such a deed ought to be ranked in this class.

We believe in the Prophecies, without admitting that the Old Testament entire may be a long oracle, and a perpetual type of the New.

We believe that man is incapable of justifying himself before God, and of meriting salvation.

We believe in the insufficiency and imperfection of his efforts, not in the radical and absolute want of power to search for truth, to love God and practise holiness.

We believe in the necessity of divine assistance, but deny every doctrine which implies directly or indirectly, a denial of the moral liberty of man.

We believe that the salvation of man—that is to say, his conversion and sanctification, his reconciliation with God, and his eternal happiness, is a work in which man necessarily has a part, in appropriating by faith and obedience the aids of divine grace.

We believe that this work is the result of the mercy of God, who has employed for this means the whole mission of Christ—that is to say, his word—his life—his sacrifice—his voluntary death and glorious resurrection.

We believe in the divinity of Jesus Christ, as the only Son of the Father, and only mediator between God and man;—we reject the Athanasian idea of the Trinity, and admit that faith upon this doctrine ought to stop where our Lord himself has limited it, when he said. 'No man knoweth the Son but the Father.' (St. Matthew, xi. 27.)

Finally, as a Church, after having thus made our profession of faith, we declare ourselves opposed to the principles of an obligatory creed, persuaded that it is impossible to arrange one so as not to violate the faith of some conscience, and which consequently must lead to separation; persuaded that the unity necessary to the Church has been established by the Lord in the Gospel, and that it does not become our duty to attempt to replace it by a factitious unity, attempted by the hand of man, but that the duty of the true Christian is to know, [illegible] pray for, and to commune with all those who call on the Lord out of a pure heart.' (2. Tim. ii. chap. 2d verse.)

Such are our principles: we shall attempt to expose and defend them in a spirit of piety, of charity and of peace; and in asking with confidence such divine assistance upon our labors as the Lord never refuses to works of zeal and sincerity of which the end is the success of his kingdom, we remain your devoted Brethren *in* Christ Jesus.

Athanasius Coquerel, Martin-Paschoral, A. L. Montandon; Pastors of the Consistorial of Paris; Nelson Vers of Versailles; E. Juvertin of Ajeux; E. Buisson President of the Consistory; Aeschmann, Illaire, Dumeny (of Ferney); J. Vigeur (of Clermont-Ferrand) B. Courtin (of Saint Etienne,) Pastors of the Consistorial Church of Lyons.

HOLLIS STREET DIFFICULTIES.

An Ex-parte Ecclesiastical Council, called by Letters Missive from the Proprietors of Hollis Street Meeting House, to consider the expediency of the dissolution of the connexion between them and their Pastor, Rev. John Pierpont, assembled at the United States District Court Room, on Monday of last week. The Council has been in Session most of the time since it convened. Little progress however has, as yet, been made in the business for which the Council is called. The first four days were passed in exchanging communications between the parties, in the hope that they might be brought together on some common basis and thus submit the questions at issue between them, to the decision of a mutual Council. The nature of the propositions, which the different parties made to each other through the medium of the Council, and also the reasons of the rejection by each of the proposition of the other, may be learned from the following extracts from documents communicated to the Council, and since published by leave of the Council. The first communication made to the Council was a 'Remonstrance from Rev. John Pierpont against the action of the Council in any such way as to prejudice his rights and interests.' This document closes with the following remarks and proposition.

I am willing and ready, so far as my own feelings and interests are concerned, to submit myself to the judgment and decision of *some* tribunal, whose action, in the premises, shall be final, conclusive, and forever binding—which no action of these churches—or of any other churches, sitting as an ecclesiastical Council, either *ex-parte* or mutual, ever *can* be.

But it is to be considered, that not my interests alone are at stake, in the present controversy between the Proprietors of Hollis Street Meeting House and myself. There are also the interests of the Christian church, connected with Hollis Street Society, and forming a part of it. There are, moreover, the interests of a large number of the Proprietors of the Meeting House,—an actual majority of those Proprietors worshipping in that House, and interested in its ministrations. The rights of all these parties not only may—they *must* be affected by any action of the present convocation of churches, sitting as an *ex-parte* Council;—and yet, before such a Council, they cannot, of right, appear and represent their interests.

But to the Churches here represented,—organized and sitting as a *mutual* Council, or to any other tribunal upon which the above named parties may mutually agree, either as 'an Ecclesiastical Council,' or 'a Reference,' and which they may clothe with full power to decide upon all questions of right between the parties, I am willing to refer all matters whatever for hearing and adjudication; it being understood, that all the parties previously come under suitable obligations to make the judgment of such tribunal, conclusive, final, and forever binding.

The above, the closing part of Mr Pierpont's Remonstrance, was by a vote of the Council communicated to the Committee of the Proprie-

tors, for them to consider and reply thereto. To this the Committee made the following reply.

The Committee of the Proprietors of Hollis Street Meeting House, have carefully considered that portion of Mr Pierpont's Protest which was communicated to them by vote of the Council. The Committee have been desirous to answer it explicitly; but, after much reflection, they have been unable to extract from it any proposition sufficiently distinct and definite to be answered by a simple assent or dissent; besides which, it apparently seeks to introduce new parties, and new subjects of consideration, which, to say the least, could not conveniently be comprehended within the jurisdiction of the Council. The Committee consider that there can be but two parties to this investigation, viz. the Pastor, and the Society, acting by its legal majority. But the Committee are happy to believe, from the concluding clause of the vote, that the Council have taken a more simple view of this portion of the protest, which enables the Committee to give an answer which, they hope, will be satisfactory to the Council.

That is to say, the Committee, having always been desirous of a mutual Council, will gladly agree, and now propose, that this Council shall be considered and adopted by the Pastor of Hollis Street Meeting House, on the one part, and by the Proprietors on the other part, as a mutual Council, to hear and determine as a mutual Ecclesiastical Council, and with all the powers, direct and incidental, of such a body, either, those matters of complaint, now preferred by the Society against their Pastor, or all matters of complaint now and heretofore preferred by the Society against him—at his election. And they will further agree, if Mr Pierpont shall so elect, that the decision of the Council, upon all matters proper to be submitted to an Ecclesiastical Council, shall be conclusive, and finally binding on both parties, and may be so pleaded, in any suit at law, or in equity, which either party may institute.

This reply of the Committee was also by a vote of the Council communicated to Mr Pierpont. A motion was made, to accompany the communication with the expression of the opinion on the part of the Council that the Committee had substantially accepted Mr Pierpont's proposition. This motion failed, on the ground that it was better for the Council not to express any opinion upon this point, at this stage of its proceedings. To this proposition of the Committee Mr Pierpont replied at some length, stating the reasons which 'compelled him to dissent from it entirely.' These reasons may be gathered from the following passages which we extract from the reply.

Among other things, they offer to agree, if I so elect, that the decision of the Council, which they propose, '*upon all matters proper to be submitted to an Ecclesiastical Council*,' shall be conclusive and finally binding upon both parties. Will the Committee of the Proprietors attempt to tell me *definitely* how wide is the door that, in these words, is opened for future controversies upon the question, What *are* proper matters to be referred to an ecclesiastical Council? Or, will they first furnish me with a Council that shall determine this question, when the parties cannot? What security have I that the very 'Grounds of Complaint' preferred by themselves against me, last July, would not be judged by one party or both, to be not 'matters proper to be submitted to an ecclesiastical Council?' As a means of closing up this controversy, I cannot consent to open so wide a door to as many *other* controversies as there are questions to be settled in this. I wish the decision of the Council before which I appear, to be conclusive and binding upon all matters that, by the parties, *are* submitted to it. And for that reason, among others, I have insisted upon seeing distinctly what those matters are to be, before submitting them—or myself—to any Council.

The proposal of the Proprietors is *objectionable* in another point. They propose that '*this Council*' shall be considered and adopted by myself on one part, and the Proprietors of Hollis Street Meeting House on the other, as a mutual Council. Now, that 'the Churches here represented—organized and sitting as a mutual Council,' should be the tribunal before which matters agreed upon by the parties should be carried for final judgment, I have ever proposed;—of course I could not object to the same proposal now. But 'the Churches here represented' are one thing;—'this Council' is another—'this Council,' called as an *ex-parte* Council, for an *ex parte* purpose, and constantly looking to its *ex-parte* Letters Missive for instruction in regard to its *object, limitations* and *duties*.

And, once more, the proposal of the Proprietors' Committee, is wholly inadmissible in this respect. It leaves me to choose, whether shall be brought before the Council, 'those matters of complaint now (i. e., in the second call,) preferred by the Society against their Pastor,' *or*, 'all matters of complaint now and heretofore preferred against him.' Does this alternative leave me free to take the complaints put upon the Records, ten months ago, and the specific 'Grounds of complaint,' preferred against me, last July, as reasons for the dissolution of connexion sought by the Proprietors, and have *them* adjudicated alone? No. The complaints preferred against me in October, to which I have objected, from the first, for their utter indefiniteness, I may, if I choose, take alone; or I may take *them* with the definite ones of July. But those of July, I may not take, without coupling with them those of October. They offer me not alone, now, those which they offered me alone in July, and which we agreed to go to trial upon; but, if I take those 'Grounds' now, I must take with them others that I have never agreed, but have always refused, to submit;—at least, till the July grounds of complaint were decided, or withdrawn with my consent, and the substance of them retracted most fully from the Records of Hollis Street Society.

After this Communication was received, the Council voted to lay it upon the Table and to proceed to consider and inquire whether circumstances existed justifying it to proceed as an ex-parte Council. Under this vote Mr Dexter, Council for the Proprietors addressed the Council on Monday, in argument in reply to Mr Pierpont's Remonstrance. Mr Pierpont was heard further on his Remonstrance on Wednesday and Thursday.

INTELLIGENCE FROM ABROAD ABOUT BOSTON—MINISTRY AT LATGE, &C.

We find in the Congregational Observer of last Saturday, (published at Hartford and New Haven) a series of letters, dated at Boston, and signed by E. R. Tyler, in which the writer, after stating, among other things, that 'the learned and polished Unitarian, the vulgar and captious Universalist, the gay and fashionable, all hung on Mr Kirk's lips with admiration, if not with delight;' 'that happier results [from his preaching] would perhaps have been realized, had it not been for the apprehension of some of the pastors, that inviting him to labor with them would encourage the employment of evangelists, a practice which has proved on the whole injurious to the cause of religion in New England;' that 'at present nothing very marked is to be observed in the religious state of the churches,' though 'in Bowdoin and Park street churches meetings for religious inquiry are held every week;' that 'the Bostonians excel the inhabitants of most other cities in public spirit, as is manifested from the multitude of institutions established by them for the education of the young, for the relief of the suffering, and for the reformation of the vicious;' that 'the Unitarians have had for some years what they call a Ministry at Large,' &c. &c.—proceeds to give the following information respecting new efforts on the part of our orthodox brethren.

'In the midst of the exertions of the Unitarians, the orthodox have not been idle. They also have had their city missionaries, and recently have resolved to systematize their operations, and conduct them with increased energy and on a larger scale. Their plan is yet not fully matured, but I understood from the Rev. A. A. Phelps, who is appointed superintendent, of city missions, that the missionaries under his direction will devote their time to a thorough system of tract distribution, to preaching from house to house in destitute neighborhoods, and to other plans of religious influence. Instead of attempting to form new churches, or collect stated congregations on the Sabbath, their aim will be to contribute to the churches, already established, by inducing all whom they can interest in religion to attend divine service at the existing places of public worship. They will at the same time have an eye on every part of the city, and recommend and foster new churches in destitute districts; churches not for the poor exclusively, but constituted in the usual manner for the accommodation of the surrounding population.'

This intelligence gratifies us; for the field is large, and there is need in it of laborers from every sect. We hope that abundant success will crown the new exertions, which, it seems, our orthodox brethren are about to make in behalf of the poor and tempted of our city. One thing, however, we must say to them, in all kindness; it is, that if they would do much good to this class of our citizens, they must refrain from the inculcation of Calvinism, and content themselves with teaching only the simple, pure, lifegiving gospel, as it came from Jesus and his apostles. Their missionaries must go among the poor and forsaken, not with the narrow, bigoted spirit of sectarians, but with the enlarged and warm hearts of Christian philanthropists; and the tracts they distribute, instead of idle words about the trinity and the 'five points,' for which the mass of the people do not and cannot be made to care a tittle, must be filled with the great practical truths that relate to repentance and true holiness, to God and Christ, to immortality and salvation, and abound in strong appeals to the conscience and the heart, which the most ignorant can understand and the most hardened in sin cannot resist. It is owing to the adoption of these principles, that the Ministers at Large of our denomination have been so successful in winning souls to Christ and duty; and it is only in the same way that the heralds of any sect will find their labors, in the like great work, followed by happy results.

BOSTON PUBLIC SCHOOLS.

A Boston correspondent of the Journal of Commerce says: 'Our public schools in Boston are educating the children of many of our citizens who stand highest in wealth, in office, in literature and science, in morals and piety; and the preference for them is increasing. As they rise in the public estimation, the number of private schools must diminish, and the city must establish more public schools, of several ranks, to supply their place.' There is much truth in these remarks; our public schools are excellent; but they are not yet what they ought to be; our citizens, if wise, will strive for their further improvement.

NO THEATRE IN LOWELL.

The city of Lowell, with 21,000 inhabitants, has no Theatre. One was erected there several years ago, but public opinion soon caused its doors to be closed; ever may they remain shut.

HARVARD UNIVERSITY.

At the recent meetings of the Board of Overseers of Harvard University, Reports were presented by the various Examining Committees, which showed that this Institution is in a very satisfactory condition. It appeared that the students had, during the past year, been 'quiet and orderly,' and manifested an 'increasing praiseworthy attention to their studies.' The President stated that the changes made in the Mathematical Department, in 1838, had produced results, 'proving most decidedly the superiority of the voluntary system, and the practicability of adapting different courses of instruction to different classes of students, and promising great advantages by the new opportunity offered of introducing improvements in the details of instruction.' The success which had attended this experiment, induced the Corporation to request the Overseers to sanction similar changes in the Department of Latin and Greek; and accordingly, at the meeting of the latter body, last week, the following Resolutions, presented by the Corporation, were, after discussion, adopted:

Resolved, 1. That every Student who has completed, during the Freshman year, the studies required by the laws of the University, in the Greek and Latin Departments for that year, and shall have passed a satisfactory examination in them, and shall be recommended by the Examining Committee and his Instructors for the privilege of election in such branch, respectively may discontinue the study of either or both branches, at the end of the Freshman year, at the written request of his parent, or guardian, (if under age) made with a full knowledge of his standing as a scholar, in each branch respectively, of the future studies in each department, and of those to be substituted for them.

Resolved, 2. That those Students, who continue in the study of either, or both branches after the commencement of the Sophomore year, may choose either of the following courses;—the first course to continue through the Sophomore and Junior years;—the second course to extend through the Senior year, and particularly designed for those who wish to become accomplished scholars, or to qualify themselves thoroughly to instruct in classical schools and colleges

Resolved, 3. That those who pursue the first or second course, in either department, shall receive in addition to the usual diploma, a special certificate expressing the studies each has respectively pursued.

Resolved, 4. That those Students who discontinue the study of Greek or Latin, shall choose as a substitute one or more of the following branches:—Natural History; Civil History; Chemistry; Geology; Geography, and the Use of the Globes; Popular Astronomy; Modern Languages, Modern Oriental Literature; or studies in either Greek or Latin, which may not have been discontinued, in addition to the prescribed course in such branch. The times and order of these studies will depend on the convenience of the Instructors, and the decision of the Faculty, and each Student will be required to engage in such a number of studies as shall, in the judgment of the Faculty, be sufficient reasonably to occupy his whole time.

Resolved, 5. That those Students who have not at the commencement of the Sophomore year, completed the Greek or Latin studies, required in the Freshman year, will be allowed the same choice with the others as to their regular studies. But in addition to these regular studies, and in place of a voluntary study, which in this case will not be allowed, they shall, unless excused by a special vote of the Faculty, continue the Greek or Latin, in which they are deficient, until they have completed those repaired in the Freshman year.

The Committee, (Hon. John Pickering was Chairman) which had been appointed, 'to make report of the condition of the University,' after giving a minute account of the present state of all the Departments of the College, said:

'From this very general view of the state of the University, and the course of studies there pursued, it must be apparent, that if it shall happen, that any Student leaves the institution without having reaped the advantages of a solid and useful education, adapted to the present demands of our country, it will have proceeded, not from the want of the requisite means of mental cultivation, but from his own want of fidelity to himself.'

The Committee then proceeded to offer some excellent remarks on the importance of a thorough scientific and classical culture, in opposition to those 'who measure the value of education by its direct capacity of being turned into money, or the immediate supply of the physical wants of man, and not by its moral effects on the constituent elements of human society;' and, having claimed for the University the credit of having always cherished, and justly so, the sciences, and particularly ancient literature, as essential parts of its course of study, they concluded thus:

'Such are the principles upon which the system of education at our University has been established. And, (to adopt the language of its able historian and head,) 'after the lapse of two centuries, it may be asserted with truth, that the noble purposes of the clergy and laity, the founders of New England and its Institutions, have not failed. The light, first kindled by the munificence of Harvard, has spread onward to our own time, illuminating the course of our fathers, and concentrating a brighter radiance on the paths of their children. May it continue and shine more and more to the perfect day! May the glorious fabric of civil and religious liberty, raised by the first Pilgrims, rest, and for ever stand, where they placed it,—on the deep foundations of sound learning.'

THE LATE DR CARPENTER.

A recent number of the *Bristol Mirror* contains the following intelligence:

Upon making inquiry we find that the report is correct as to the discovery of the remains of our late respected fellow-citizen, the Rev. Dr. Carpenter, who was drowned on the night of April 5, on his passage from Naples to Leghorn. The body was washed ashore between Naples and Civita Vecchia, 40 miles S. S. E. of Rome, about the middle of June, and, according to the sanatory laws of the country, was consumed by fire. His watch, seals, and pocket-book, found on the person, sufficiently identified him. The Consul at Rome transmitted these articles to his agent in London for Dr Carpenter's representatives.

EIGHTH SIMULTANEOUS TEMPERANCE MEETING.

We anticipated great pleasure in attending this meeting of the friends of Temperance on Tuesday evening, but were disappointed. On going to Fanueil Hall, a few moments after the appointed time, we found it not only entirely filled, but the doors and passage ways to them so obstructed by the crowd that it was impossible for us to effect an entrance. A friend, more fortunate than we in obtaining a place within the walls, has informed us, that the occasion was one of the deepest interest. Nearly the whole of the lower floor was occupied by ladies; and the exercises, generally, were of a character to gratify and encourage the heart of every Christian philanthropist. Dr. J. C. Warren presided; and addresses were made by Hon. Emery Washburn of Worcester, Dr. H. B. C. Greene, Rev. Wm. M. Rogers, Robert Rantoul Jr. Esq., Dr. Charles Jewett, and one other gentleman, whose name our informant did not learn. We hope to obtain a full account for the next Register.

For the Register and Observer.

GOD IS LOVE.

Father, I love Thee! in the silent hour
Of the deep, quiet midnight, thus alone,
My spirit turns from subluuary things,
Seeking communion with its Maker, God.
My soul is filled with burning thoughts of Thee,
And fain would tell, in utterance of fire,
Its humble wonder at thy glorious name!
O Infinite Perfection! Deity!
Thou self-existent, uncreated One!
Even to thine awful majesty, my heart
Dares bring its best affections, (while my mind
Trembles with its conceptions of Thyself;)
And lowly bending on thy footstool, earth,
With holy rapture feels that 'God is love.'

Feb. 21, 1841. S.

*** We understand that there will be religious services next Lord's day, at the usual hour in the morning, and at 7 in the evening, at Amory Hall, corner of Washington and West Street.

The religious Society, meeting in this place, is the one for which Rev. Jas. F. Clarke at present officiates as minister.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the S. S. S. acknowledges the receipt of the following sum for meeting the necessary expenses of the Society's Agent.

Twelfth Congregational Sunday School, Boston, by F. Brown Esq., $12.27

INTELLIGENCE.

Election of Senator.—On Tuesday, the 23d inst. Hon. Rufus Choate, of this city, was elected by both branches of our Legislature to fill the office of Senator in Congress for four years from the 4th of March next ensuing, in place of Hon. Daniel Webster, resigned.

The vote stood thus:

In the House, Hon. R. Choate,	244
Hon. Nathan Willis,	93
Scattering,	11
In the Senate, Choate,	36
Willis,	2

Temperance Lectures at Lowell.—Arrangements have been made for the delivery of eighteen Temperance Lectures, by the eighteen clergymen of Lowell. The first was delivered by Rev Mr Edson of the Episcopal Church. We are told that it was listened to with deep interest by a very large audience, and was excellent in both matter and manner, as well as spirit. We commend to the notice of all the example of unity and good feeling with which these eighteen clergymen of differing religious tenets have come together and agreed to co-operate in this great and good work. How striking the contrast between their course and that of the fifteen clergymen of Cincinnati, alluded to in another part of this paper.

Portrait of Samuel Adams.—We understand that the portrait of the patriot, Samuel Adams, has been purchased by one of our liberal and public spirited citizens, of the heirs of the late Samuel Adams Wells, Esq., with an intention of presenting it to his fellow citizens, to be placed in Faneuil Hall. We are glad to learn that this distinguished painting, by Copley, is thus to be secured to the people and to adorn the old Cradle of Liberty. It is the only original likeness of one of the first among the foremost advocates of our rights and Independence.—*Atlas.*

Death of Thomas L. Winthrop.—Thomas L. Winthrop, one of our most worthy citizens who filled the office of Lieut. Governor of this Commonwealth for many years, died on Tuesday morning at his residence in this city, full of years and honors.—*Mercantile Journal.*

On Tuesday the following resolutions introduced by Mr Parsons in the Senate, passed unanimously to a second reading.

Resolved, That the Senate offer the assurance of their sympathy and condolence to the family of the late Honorable Thomas L. Winthrop. Holding high office in this Commonwealth for many years, and known as a public servant of tried and proved worth, we regard his death as an event which calls for our acknowledgment of his many virtues, of his long career of usefulness, and of his faithful discharge of the various duties to which his fellow-citizens have called him during his long and honored life.

Resolved, That the members of the Senate will attend the funeral of the deceased tomorrow afternoon.

Resolved, That these Resolves be entered at length upon the journal of the Senate, and that a copy of them be transmitted to the family of the deceased, by the President of the Senate.

The U. S. Steam Frigate Missouri.—This magnificent vessel is constructed principally of live oak from Attakapas, in this State, and her entire cost is $500,000. In her rig she will resemble a handsome bark, and her builder has constructed the hull so admirably, as to render her, as a sailing vessel, A No. 1 of the U. S. Navy. She will sail the greater part of the time, as her bunkers only carry about 800 tons of coal, or sufficient for 20 days steaming. Her spars, particularly the foremast and mainmast, are as heavy as those of a first rate class frigate; and she is so constructed as to be able to ship and unship her paddle wheels with the greatest facility. She is pierced for 21 guns, but will carry but 18—6 aft the wheel house and 3 forward of it, on each side. She is to carry two 10-inch guns forward which are to traverse the greater part of a circle on a swivel; those two guns will be able to carry shot of nearly 100 pounds weight, as 8-inch guns carry 64 lb. shot. The other 16 guns are to be 8 inch bore. On account of the result of various trials, the whole of her ordnance is to consist of Paixhan guns. She will be ready for sea in July next.—*New Orleans Picayune.*

Establishment for the construction of Steam Ships of War in Massachusetts.—It is proposed to establish a National Foundry, and a Yard for the construction of Steam Engines and Steam Ships of War, in Boston Harbor. The extensive and valuable lands, now and long since owned by the United States Government, in Chelsea, have been pointed out as the most suitable site for the purpose, in the county of Suffolk. These lands consist of from seventy to ninety acres, exclusive of flats; and for a long distance, border on the water—their shores being constantly washed by the waves of the Upper Harbor and those of the Mystic River. They are nearly opposite the Navy Yard in Charlestown, and for the present contain only two or three buildings—one of which is occupied as a Naval Hospital—the Marine Hospital in Chelsea being situated in another part of the town.

Union of the Canadas.—The Montreal papers of the 9th instant, contain the proclamation of Lord Sydenham, Governor General of British North America, declaring the union of the Provinces of Upper and Lower Canada, to take effect from the following day.

Mineral Lands of the United States.—Mr Walker of the United States Senate in some remarks recently on the lead mines of the United States, referred to the Report of Dr. King, agent of the United States for those mines. The following is a part of the report of his remarks.

The mineral region of Missouri and the N.W. was already ascertained to exceed the entire area, of the great State of Pennsylvania; and by the more recent explorations of those most talented geologists, Dr. Owen, and Col. Niccolet, (in addition to those of Dr. King,) this mineral region was believed to exceed the superficies of the two largest States of the Union. It was the most fertile in soil, as well as the richest and most extensive mineral region in the world. Among other valuable minerals in this great region, were iron, lead, copper, and zinc. In lead, the quantity produced had augmented from 335,000 pounds in 1823 to 33,000,000 pounds in 1839, worth at New York, $1,500,000. We had thus risen, in less than a quarter of a century, from nothing, to the third on the list of nations which produced lead; and at the same ratio of augmentation we should, in twenty years, stand at the head of the list, when, it was hoped, we might, as we now do, not only supply our own market, but that lead would become a large article of export. As to copper, the importance was still greater. Our imports of copper in 1839 amounted to within a small fraction of $2,000,000. When we considered copper, not only as a coin for small change, but in its many valuable uses in manufactures, the importance of the subject would be perceived. To specify no others, the amount of copper used in boilers on steamcars, and for steamboats on the lakes, rivers, and ocean, was very great, and increasing every day; and transportation by steam on the land, and navigation by steam on the water, to a great extent, depended on the use of this valuable mineral. As connected with steam-vessels for the Navy, the subject was one of the highest national importance, connected, intimately with the honor and defence of the country. The copper region of the United States was richer and more extensive than in any other part of the world. The mining and smelting of this mineral in our country had but recently commenced, but under such circumstances as to promise the most auspicious results.

England and the United States.—An extract from an article in the New York Evening Post is given in the Salem Gazette of Tuesday, on the subject of a war between Great Britain and the United States. The Gazette, speaking of the extracts, says;—'They speak in glowing language, the sentiments of the philosopher and philanthropist, and we cannot doubt that among 'the reflecting portion of the people of England, the feelings expressed are perfectly reciprocal:

'We are shocked—continues the Gazette, at the indifference with which the prospect of a war seems to be regarded by the public press and the community. We should have thought that the bare mention of the event would have been met by a universal burst of indignation and horror.—War is a state so full of evil, so anti-democratic in its tendency, so fraught with injustice, rage, cruelty, and rapine, and so fruitful in wide spread and lasting distress, that can only be looked upon as the greatest of curses. It is a curse to the commercial prosperity, to the public honor, to the domestic peace, to the moral feelings of the parties to it. It is a brutal and barbarous resort, below the dignity of human nature, and a disgrace to civilization.'

Here follow the remarks of the Evening Post.

'This nation, of all nations upon the earth, should be the last to think of going to war. It professes a superior degree of intellectual refinement. It boasts greater advances in policy and the science of government than the rest of the world. It is proud of institutions founded in justice and designed to extend the benefits of civil and religious liberty to every human being. The chief glory of such a nation should be the establishment of friendly feelings, mutual sympathies, concord and good will. Its brightest distinction is not the triumphs of its arms, but of its arts, not the enthronement of force, but of moral power and right; not the destruction of life and happiness, but the security and elevation of the mass of men. But war is opposed to all this. Its first act is an invasion of human right, its discipline is that of despotism, its inevitable effects are crime and wo.

* * * * * *

We do not believe, that war in the present condition of mankind, is at all times to be avoided. Yet we believe it becomes a moral and intelligent people to strive to put it off as long as it may. It is at best a dangerous and desperate resort. The United States and England have reached a point of elevation where they should throw aside the savage spirit and practices of their ancestors. There are nobler conquests than those of the sword, and higher and holier aims than national aggrandizement. The world is awakening to loftier notions of honor and glory. A better era is beginning to dawn upon the hearts of the people, and upon the counsel of their rulers. New influences are making themselves felt in the workings of government and society. Brute force is retiring before the energy of enlightened intellect. Over all classes of men, a spiritual illumination is spreading; they commence to recognize the superior worth of mind and virtue; and are adjusting their relations and habits to a better order of civil existence. Shall their hopes go out as dreams of the morning? Shall the swelling stream which is bearing the nations on to a future of developements, be turned from its course, or put back for many years!

'Considerations of this kind, though they cannot avert war, may teach us the spirit in which it is to be contemplated. It would be a sad sight indeed, to see two great nations, equally illustrious as pioneers, in the cause of enterprise, art, science, and religion, fall to the plunder and butchery of each other, for differences which a moment's forbearance may reconcile or remove.'

From England.—The Britannia Steamship arrived at this port at 7 o'clock on Monday morning, after a very rough and boisterous passage of 17 days and an half. Liverpool papers of Feb. 4th are received. The Britannia brought 85 passengers to Halifax, and at that place landed four and took in sixteen more.

On the 26th of January, Parliament was opened by a speech from the Queen in person. At the time of the opening of Parliament no further definite information had been received from China, or respecting the settlement of affairs between Turkey and Egypt. We are informed however by papers of later date that 'subsequently to the delivery of the speech, news had been received in London of the definitive settlement of the affairs of Turkey and Egypt. The Ottoman government had offered to Mehemet Ali the investiture of the government of Egypt, with the right of hereditary succession in his family; Mehemet Ali had actually delivered up the Turkish fleet to Walker Bey, the Turkish Admiral; and the army of Ibrahim Pacha was immediately to evacuate Syria and return to Egypt.'

It appears by the Queen's speech that negotiations had been opened with China, but there is no evidence that anything had been concluded, or that any specific propositions had been made.

The steam ship President was to sail on the 10th for New York, having undergone alterations for increasing her speed.

Nothing of an important character had occurred in the proceedings of Parliament.

Affairs were going on quietly in France. The subject of the fortification of Paris was under debate in the Chamber of Deputies.

The news of the treaty of peace between France and Buenos Ayres, reached Paris Jan. 17.

The Christening of the Princess Royal was to take place on the 10th, the anniversary of the Queen's marriage. The baptismal names were to be Victoria Adelaide Louisa, from the Queen and her mother the Queen Dowager, and the Queen of the Belgians.

The Queen and royal household returned to Buckingham Palace in London, from Windsor Feb. 3.

Among the items of foreign news, prepared by the Boston Daily Advertiser from its files of English papers we find the following.

Mr Sergeant Talfourd has for the fifth time moved in the House of Commons for leave to introduce his bill for protection of copy-right. The motion was opposed by Mr Warburton, who contested the principle on which the bill was defended. Leave was granted by a vote of 142 to 30.

Dr Mason, of Hurley, Berkshire, and formerly of Queen's College, Oxford, lately deceased, has left to the University a splendid legacy, viz: a very curious and valuable painting of the zodiac taken from the Temple of Zeutyra in Egypt, together with all his Egyptian papyri, and a model of the Church of the Holy Sepulchre at Jerusalem, the former to be placed in the Picture Gallery, and the latter in the Bodleian Library, to which he has also bequeathed the sum of £40,000 in stock, to be expended for the benefit of the library, at the uncontrolled discretion of the trustees. He has also bequeathed to Queen's College all his other relics of antiquity, Egyptian, Grecian, and Roman, together with a picture of Mr Belzoni, and his shells, with the further addition of £30,000 in stock, to be expended within a limited period.

The late Dr Simpson of Worcester, lately deceased, has bequeathed the sum of £15,000 to the King's College of Aberdeen, where he received his university education.

MARRIAGES.

On Sunday evening, by Rev Mr Barrett, Mr Charles C. Bray to Miss Elizabeth Hastings.

On Tuesday evening, 16th inst, by Rev Dr Greenwood, Mr Charles Jackson Jr. to Miss Susan Cabot, daughter of Dr Jas. Jackson.

On Sunday evening, at Grace Church, by Rev Mr Clark, Mr Edward G. Van Benthuysen, of New York, to Miss Mary Ann, only daughter of the late Simeon Boyden Esq. of Boston.

In Portland, Mr Stephen Emmons, of the firm of Samuel Emmons & Sons, of Boston, to Miss Sarah T. Rogers, of P.

In Mansfield, on Thursday evening, 18th inst., by the Rev J. L. Stone, Mr Harvey E. Drake, to Miss Sarah P. White.

DEATHS.

In this city, Mrs Catharine Munroe, wife of Capt. J. B. Munroe, 32.

In this city, on Tuesday morning, Hon. Thomas L. Winthrop, aged 81—formerly Lieutenant Governor of the State.

Feb. 17, Benjamin Bussey, son of Thomas Motley, Jr. 3 years and 7 months.

In Roxbury, on Sunday morning, Mr John Lakeman, 54.

In Walpole, Mr Eliphalet Rhodes, 52.

At New York, Feb. 14th, Mary Adeline, wife of David Austin Esq., and only daughter of R. Elwell Esq.

At New York, 29th ult., Anna, youngest daughter of John G Bailey Esq., 13 months.

In Falmouth, England, 12th ult., Mr Peter Wainright, 83, formerly of Boston.

In the South of France, in Jan. Rufus B. Lawrence Esq., son of the late Hon. Luther Lawrence, of Lowell.—He was journeying for the benefit of his health, which was much impaired when he left this country.

ENGLISH BOOKS, by the Britannia—Just received by JAMES MUNROE & CO.

The History of the Worthies of England, endeavored by Thos. Fuller, D. D., 3 vols 8vo, with Notes by T. A. Nuttall, a new edition
An Inquiry into the Origin of Christianity, by Charles C. Hennell, 8vo
The Life of Wilberforce, by his Sons, 5 vols 8vo
The Art of Needle Work from the earliest ages, including some notices of the Ancient Historical Tapestries 12mo
Christian Theism, 8vo
Impey's Illustrations of German Poetry, 2 vols
The Holiday Book, or Treasury of Knowledge, plates
Hand Book o Trade and Commerce, 12mo
Naomi, or the Last Days of Jerusalem, 12mo
The Art of Engraving, by T. H. Fielding, 8vo
Female Improvement, by Mrs John Sandford, Author of Woman in her Social and Domestic Character, 12mo
Milton's Poetical Works, new edition, beautifully illustrated and richly bound, 12mo
Wood's Essay on Homer, 8vo
Lockhart's Scott, 10 vols—Southey's Cowper, 15 vols
Moore's Poetical Works, vol 4
Rokeby, by Sir Walter Scott, illustrated
Friendship's Gift, 18mo—Memory's Token, 18mo
A Birth-day Token, 18mo
A splendid lot of Oxford Bibles, various styles
New Nos. Maps published by the Society for the Diffusion of Useful Knowledge &c

134 Washington street,
f 27 Opposite School st

On Monday, March 1st, will be published,
THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for March.
Influence of Hebrew Faith and Institutions on the Hebrew Character
Stanislaus of Poland; an Extract from an unpublished book
Spiritual Existences. A Sermon by Rev J. H. Morison
Musings
Proper Use of the Facts of the Gospel
Recollections of a Sunday School Teacher
My Centre Table &c
Notices of New Books—Intelligence &c &c

WILLIAM CROSBY & CO.
f 27 118 Washington st.

FURNESS'S PRAYERS—for sale at 133 1-2 Washington street, by SAXTON & PEIRCE,
f 27 3t Publishers and Booksellers.

HISTORY OF THE ROMAN EMPIRE, from the Accession of Augustus to the end of the Empire of the West; being a continuation of the History of Rome, by Thomas Keightley, author of 'History of Greece.' Rome and England. Just published and for sale at TICKNOR'S. feb 27

SCHILLER'S MARY STUART.—Mary Stuart, a Tragedy from the German of Schiller, by William Peter, A. M. 18mo. This day received at TICKNOR'S. feb 27

PRESIDENT QUINCY'S REMARKS on the Voluntary System proposed to be introduced in the studies of Latin and Greek, and on the present state of the Latin department, in Harvard University. This day published.
Notices of the War of 1812, by John Armstrong, late a Major General in the army of the United States, and Secretary of War, in 2 vols.
Governor Cass's France—France, its King, Court, and Government, by an American. A fresh supply this day received at TICKNOR'S, corner of Washington and School streets. f 27

NEW ENGLISH BOOKS, by the Britannia.—The Chinese, by John Francis Davis, Esq. 1 vol; the Dramatic works of James Sheridan Knowles, 2 vols; Chaucer's Poems, modernized, 1 vol; Hazlitt's Lectures on Comic Writers; Griffin's System of Crystallography and application to Mineralogy; the Comic English Grammar, with plates; Davenport's Narratives, 2 vs; Moore's Poetical works, vol 4; Humble's Dictionary of Geology, Mineralogy, etc. etc.; Bacon's Essays, with a memoir and notes, by W. C. Taylor; Walker's Rhyming Dictionary, new edition; Exchange and Cotton Trade with England, 1 vol; the Hand-book of Trade and Commerce; Elliott's Poetical works; the Corn Law Rhymes; Hutton's Mathematics, by Rutherford, 8vo; do. Recreations in Mathematics, by E. Riddle; Professor Smyth's Lectures on Modern History, 2 vols; do. do. on the French Revolution, 3 vols; Fuseli's Life and Lectures, by Knowles, 3 vols; Pilkington's Dictionary of Painters, by Allan Cunningham; Reports of Remarkable Trials, illustrated; Walton's Lives, new edition, with portraits; Fugitive Pieces, by Joannie Baillie; Black's General Atlas; a series of fifty four maps, from the latest and most authentic sources engraved on steel, by Sidney Hall, folio. &c. &c. &c.

For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. feb 27

NOTICE.

APPLICATIONS will be received until the twenty seventh of March for the office of preceptor of the High School to be established in this village. Candidates for this office, must furnish satisfactory reference as to personal character—aptness to teach—and capacity to govern—must be competent to give efficient instruction in the branches usually taught in academies—especially those preparatory for college, or the counting room. The preceptor will be expected to give himself exclusively to the instruction and government of the School—and an individual who intends to make the business of teaching his permanent profession, would be preferred. Compensation liberal—the School to be kept at least ten months in each year exclusive of vacations. Applications will also be received for the office of principal of the Female Department of this School. For this situation—the individual must be competent to take the sole charge of the department—to give instruction in the more advanced English studies usually taught in Schools of this character—as well as in the Latin and French Languages.

Persons desirous of obtaining either of these situations will apply personally or by letter to the Subscriber—or to the Secretary of the General School Committee.

LEONARD WHITTIER.
Haverhill, Feb. 20, 1841. f 27

VALUABLE OLD BOOKS, for sale low—Baker's Livy, 6 vols 8vo—Observations on the Writings of Thos. Jefferson, by H. Lee, 8vo—Professor Frisbie's Writings, with some notices of his Life and Character, by Andrews Norton, 8vo—The Life of Elbridge Gerry, by James T. Austin, 2 vols 8vo—How's Vindication of the Protestant Episcopal Church, 8vo—Boswell's Johnson, Boston edition, 2 vols 8vo—Peale's Notes on Italy, 8vo—Life and Miscellaneous Writings of Wm Crafts, 8vo—Select practical Theology of the seventeenth century, edited by James Marsh, 2 vols 8vo—Bishop Heber's Sermons in England, 8vo—Life of Arthur Lee, by R. H. Lee, 2 vols 8vo—Tucker's Life of Jefferson, 2 vols 8vo—Prince's Chronology of New England, 8vo—Heeren's Politics of Ancient Greece, translated by George Bancroft, 8vo—Life of Ezra Styles, by Abiel Holmes, D. D.—Memoirs of Commodore Barney, 8vo—Marbois' History of Louisiana, 8vo—Miquet's History of the French Revolution, 8vo—Life and Times of Richard Baxter, 2 vols 8vo—Marsh's Theological Lectures, 8vo—Farmer's Register of the First Settlers of New England, 8vo—Verplanck's Evidences of Revealed Religion—&c &c &c

For sale by J. MUNROE & CO., 134 Washington street. f 27

SAXTON & PEIRCE,
(Old Stand of Richardson, Lord & Holbrook,)
SCHOOL, MISCELLANEOUS AND THEOLOGICAL
BOOKS,
STATIONERY AND FANCY ARTICLES,
133 1-2 *Washington street, Boston.*
Agents for Hunt's Merchant's Magazine—Also, for Pictorial Illustrations of the Bible and Views of the Holy Land, published as above.
All new Books received as soon as published. Depot for Phrenological Books and Busts. Subsriptions received for all Periodicals. Country Trade supplied with School and Miscellaneous Books and Stationery, on the best terms. f 27

RICH NEW GOODS FOR SPRING SALES.

E. F. NEWHALL, 141 Washington street, Boston, has received from New York 50 packages Fashionable FRENCH GOODS, consisting of rich and handsome new SILKS, in great variety of style and color, single and double width—blue-black and beautiful light shades, changeables, corded reps, granite, chine, double chainetts, satin-face, satin stripes, broche and brocade figures.

Rich plain Dress SATINS, blue-blacks, white and delicate light colors.

Light and White SILKS, and other articles for Party and Wedding Dresses, comprising the largest and best assortment of Fashionable SILK GOODS ever offered in Boston. Prices from 50 cents to $2,50 per yard.

Rare styles of Mousselaine de Laines and Challies; plain and printed Cashmeres; plain De Laines; Crape de Laines; best French Prints; very rich white and colored ground French Muslins and Lawns; and other fashionable Dress Goods of the choicest styles.

SHAWLS, in great variety; consisting of rich French Cashmeres, in white, black and beautiful light colors, best quality, various sizes—prices from 10 to 50 dollars each. Camel's Hair and Canton Crape Shawls—from 20 to 500 dollars each. Silk Shawls in great variety—blacks, corded, changeables, large and small figures and plain, of all shades, various sizes—prices from 6 to 30 dollars each. Rich Satin and Velvet Shaws. Embroidered Thibet, Balsora, Moscow, Taghoni and other Wool Shawls, of large sizes and good style.

100 Edinboro' Shawls, in imitation of the French Cashmeres, of all colors; prices from 2 to 10 dollars each—making the largest and best assortment ever before offered.

Purchasers of Shawls and Silks, or other fashionable Goods, are invited to examine this splendid Stock, as it is principally fresh and new, and the prices lower than the same quality and style of goods can be obtained at any other store.

Large quantities of CHEAP GOODS received weekly from the New York Auctions, and will be sold low.
f 27

NORTHFIELD ACADEMY of Useful Knowledge.—The Spring Term will commence on Tuesday, March 2, and continue eleven weeks. Pupils from a distance are received at any time into the family of the Principal, where they can remain during the

POETRY.

For the Register and Observer.

WHY DOST THOU WEEP?

Mother, thine eyes are with weeping dim:
Thou dost sigh, as thou singest thine evening hymn.
Thou art lulling the babe on thy heaving breast,
With a vesper-song to its gentle rest.
Thou art keeping such virgils as angels keep
O'er the pure in heart: then why dost thou weep?

Dost thou ask why a mother looks on in tears,
As she watches the germ of her hopes and fears?
Wouldst thou know why her trembling voice doth fail,
And her heart grow faint, and her cheek turn pale?
Thou must fathom the depths of her inmost soul,
Where the full tide of love, in its course doth roll.

There 's a mystic blending of grief and joy,
As she clasps to her bosom her infant boy:
There 's a rushing of thought to afar-off hours,
And visions of thorns mid her brightest flowers;
And shadows steal over each sunny spot,
And sorrow is glancing where hope is not.

There 's a fearful thrilling of pain and care,
That none save a mother's heart may share.
There 's a strange wild gushing of gladsome thought,
With the hue of a dreamy starlight fraught,
As the mother, with love that she may not speak,
Feels the breath of her first-born fanning her cheek.

'T is a fearful thing to be guide on earth
To a spark of life of immortal birth,
And to know that the strait and narrow way
Is encompassed with foes that around it lay,
And to feel how the heart by each breath is stirred,
And the spirit bound like the pinioned bird.

Oh then let me weep; nor ask me why
From affection's fountain I heave the sigh!
Let me weep, and pour out my soul in prayer,
For strength the new burdens of life to bear;
Let me pray, that to me may the grace be given,
To lead my boy in the path to heaven.

L. B. T.

MISCELLANEOUS.

SUNDAY SCHOOL REPORT.

We are glad to receive the following, one of the thirty-six reports from the Teachers of the Howard Sunday School, alluded to in a recent notice of the Quarterly meeting of the Sunday School Society published in this paper. It is desirable to diffuse information on the subject of Sunday Schools, and from no source probably can such valuable information be derived, as from the reports of individual teachers. The report which follows will, we are confident, be read with pleasure and profit by all of our readers, who are engaged in this important work.

1. 'What are the ages of your scholars?'

The ages of the children under my charge vary from nine to thirteen years, but their capacities and studies are the same.

2. 'State as briefly and plainly as possible your course of instruction?'

I can hardly be said to have a course of instruction, so much does the character of that imparted depend upon the state of my pupils' minds. Every pupil who is punctual receives from me a slip of card, bearing a reference to scriptures, which she is required to commit before the succeeding Sabbath. Every time that she is late, inattentive, or loses her card, she forfeits the privilege of receiving one, but if she be regular and orderly in her attendance she will have committed at the end of each quarter thirteen practical precepts, which form, after recapitulation, the principal topic of discussion upon Quarter Day:—the children then being required to explain and illustrate for themselves what I have previously explained and illustrated for them. A particular instance is the best illustration of their use. Upon one card is a reference to Matthew xii, 36. 'But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of judgment.' When each has correctly repeated this, it becomes the subject of discussion; its simplest, strongest signification is presented to the mind, and applied to the individual experience of each. If any shrink from the test, she is encouraged, if any be too confident she is warned. My whole hour has sometimes been occupied with this exercise alone. I have found the mental activity of the children excessive, and when allowed to bring forward their own experience and encouraged to do so, by the example of the teacher, their interest seemed greater and fresher at the close than at the opening of the school. After the explanation of the cards, a lesson in Allen's Questions is recited. This never exceeds six questions with a review of the six which have occupied us on the preceding Sabbath. Each child then present, is required to be perfect in the review, allowances being made for failures in that part of the lesson not previously studied with the teacher. A single question will sometimes occupy us for two successive Sabbaths, and again the whole twelve are passed over lightly, leaving half an hour at our disposal. On every Sabbath, I give a practical motto to the children to guide them through the week, or recommend some particular virtue to their consideration and my own. On the succeeding, they are encouraged to tell me, not how many times they have done right, for no child should be allowed to dwell upon that side of her character, but how many times they have deviated from the strictest requisitions of the precept, and I am equally candid with themselves in subjecting to their judgment my own derelictions from duty. I find myself most charitably judged, if blushingly condemned.

3. 'What method do you take to draw out the thoughts of your scholars?'

I allow them to draw themselves out by making the most of every idea occurring to their minds, by rather falling into their trains of thought, than forcing them to follow out mine. If I have studied the character of a pupil, I am enabled to judge which will be the most attractive mode of presenting religion to her mind, and by presenting the same subject in several ways, I endeavor to meet the wants of all my class. I never allow a child's attention to flag without appealing to her individually, to read a reference, express an opinion, or answer a direct question. A child soon learns to anticipate such appeals, and I have found the practice more effectual than reproof.

4. 'What was the subject of your lesson last Sunday? How did you treat it? and is that the manner in which you usually proceed?'

The card brought up by my class on the last Sabbath, contained a reference to the first Epistle of Peter, ii, 20. 'For what glory is it, if when ye be buffeted for your faults ye shall take it patiently, but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.' When this was made perfectly clear to the children, they differed much in their views of its truth. 'It is very easy,' said one, 'to bear reproof when the voice of conscience responds not to that of the reprover; who cares if the whole world be against her, if she have made her peace with God, and can there be any merit in this indifference? I do not see why it should be so acceptable to heaven as the patient endurance of deserved rebuke. The voice of censure is always hardest to be borne, when we feel its necessity.' 'So it always may be,' rejoined another, 'but that is no reason that it always should or ought; if we know that we have done wrong, we ought to be grateful to our friends for their reproof, just as we ought to be grateful to God for the afflictions with which he chastens us.' 'And if we ought to be grateful for 'just reproof from men,' said a third, 'unjust reproof' from men, is only a trial sent from God, and it is equally our duty to be grateful to Him for that; now if it is a duty to be patient in both cases, it is no merit in either. To be sure, duty fulfilled is acceptable to God, but not peculiarly so.' No one will suppose that children of thirteen years and under, presented their ideas in this language, but these were the leading topics of a conversation too desultory to be profitably recorded here, if it were in my power, as it is not, to record it correctly. The children separated without coming to any definite conclusion. I never impose a view upon them; I present several and allow each to choose for herself. The lesson in Allen was upon the 49th page of the first part, and the following questions engrossed nearly all the interest.

'We are told that Herod *feared* John; did he fear that John would harm him?'

'Had John power or disposition to injure Herod?'

'Was it not in Herod's power to injure him?'

'Why then did not John fear him?'

A verse from Proverbs xxviii, 1. will cover all the ground which we held or disputed. 'The wicked flee when no man pursueth, but the righteous are bold as a lion.' Every individual will see what must have been the bearing of our conversation. On the preceding Sabbath I had endeavored to impress upon their minds the beauty and necessity of self-denial. I closed the class exercises by inquiring how many had been selfish or inclined to be so during the week. My brightest pupil replied that her little brother had been ill during the last few days, and that one night when she had a new book to read, he had cried to go to bed before dark, but would not go, unless she went with him—mother said she might do as she pleased, it was very hard to resist the new book, and she was very cross and fretful before she decided to yield to his wishes, but she did go. The little brother has since died and she has derived much pleasure from the consciousness that she finally mastered self, to soothe him. Another had given up a dish of favorite fruit to a younger sister, but not without some heart-burnings which she dwelt upon with regret. Each brought forward some peccadillo, and when it became my turn to throw my budget of error into the funeral pile which we had kindled, I blushed to see how much less gracefully I did it. As to my usual proceedings, it will be seen, by what I have already said, that there is no 'usual' about them. I suppose this to be an average sample of our advance.

5. 'Is your interest in your scholars confined to Sunday—if not, how is it manifested during the week?'

What kind of interest is that which confines itself to stated periods? It would be something like arrogance to say *how* my interest is manifested, but the *manner* in which I endeavor to manifest it I am willing to impart. First, by monthly visits to each pupil, which visits are repeated as much oftener as I deem necessary—by watching their sickness, by entering into the recreations of their health, by an occasional walk or gathering at my own house, by marking every impropriety in their practice which comes under my eye and making them feel that I allude to it, because I hate sin and love them, and not from prejudice, or to vent an impatient spirit. This is to be done by the candid, energetic and dignified tone of reproof. A child knows as well as you do, whether you simply drag through what seems to you the round of duty, or whether you have a living interest in the children intrusted to your care, every pulse throbbing with love for God and them. I also endeavor in reading to gather up every axiom or anecdote which may improve or interest my class, and a great portion of my daily experience amid a large family of brothers and sisters is subjected to the action of their minds.

6. 'Please state anything, which may seem likely to be beneficial to the school?'

It may not be in my power to do this; I am a young teacher, although interested in my work, and should hardly have been willing to offer anything to those whose experience is of necessity more valuable than my own, had it not been for my eagerness to receive something from them in return. 'She hath done what she could!' A variety of opinions may be held by others in regard to the propriety of bringing my own errors before my children. Each teacher must judge of the propriety of employing certain means by their results. Do they produce or do they not produce the requisite effects? I am fallible, and if I do not tell my pupils of it, they will find it out, and I wish them to know that I do not teach them to be faithful, hopeful, humble and charitable because *I* am faithful, hopeful, humble or charitable, or because faith, hope, humility and charity are particularly pleasing *to me*, but because I know that *God* requires it of them, and am convinced that the exercise of these virtues will secure their final happiness. The cause in which I am engaged is not *my cause*, but the cause of truth, and as such I plead for it. I would recommend *constant visiting*, *constant adherence to fixed rules* and *timely admonition* to the consideration of all teachers. The hour on the Sabbath is not enough to influence the life, we must give time to our work. No man would undertake to make himself master of a hundred thousand dollars by devoting himself to business one hour a week; and how much more important is our object. To be thought of when absent is a privilege to the child, no less than to maturity; it convinces her of our love, and love is the only instrument which in the administration of my class, has been wielded with any effect. '*A* new commandment I bring unto you that ye love one another.' How easy to enforce it by practice, as well as precept. Again, when I entered the School I found constant restlessness and motion in my class. During the first Sabbath, there was a constant going out for water. I said at once and decidedly, 'this must not be; after to-day I will have no water within your reach.' On the next Sabbath I replied to all entreaties, that 'there was no water to be had, I had taken pains to have it removed.' They suspected evasion, and I sent one of the children to see if she could find any—she came back satisfied. I then reasoned with them upon the propriety of submitting to temporary inconvenience, for eternal good, and presented the ludicrous spectacle of a whole school following their example, teachers and children going out every five minutes for water, and appealed to their own minds to know if we had not better give up Sabbath School at once. They laughed, and if I have heard anything about water since I have only needed to refer them to their own decision, and without fretfulness or ill-humor, it has been confided in. Decision and love are consistent and should be inseparable; it will not do to hold the bridle at loose ends, each of us feels the need of restraint, and why should not the child? *Timely* admonition, a few words at a fitting season when children's minds are awake, effects miracles. I have filled a whole hour with a discussion upon our duty to animals and the power of God as manifested in their creation—in consequence of a thoughtless pupil crushing a spider beneath her foot just as I was opening my Bible. The children were incredulous and did not listen to my doctrine until some months afterwards they saw me take a spider from my own dress, and quietly put it out of the window. What then? 'if the fields are not already white unto harvest,' shall we throw down our seeds confusedly and fly? I trust not—means are with man, results with God! C. W. H.

ON ATTENDANCE ON THE SICK.

The first care of friends for friends, when they are brought down by disease or casualty, is to relieve them from pain and restore health. To this end, physicians are called in, and various remedies are administered. It is agreed on all hands, too, that good nursing is as important as good medical advice. In some cases it is much more so. Many a patient, under the most skilful practice, has been carried off for want of proper attention to diet, and to the prescriptions of the doctor. In the crisis of a disease, especially, every thing often depends upon following his directions *implicitly*. A dosing nurse, who has an ear for every new remedy that happens to be recommended by his neighbor, is unsafe. Wait till the physician comes; ask his advice, and if he approves of it, try it. Otherwise, beware how you experiment upon the life of a fellow being.

Though many suffer for want of proper attention, even *good* nursing may be carried too far. There is such a thing as over-doing, as well as not doing enough. Some persons are so extremely anxious, when friends are sick, that they must, all the while, be doing something. They are sure that if a little medicine does some good, a great deal would do much more. And that if taking it once in four or six hours abates the disease, taking it twice as often would conquer it twice as soon; so they kill the patient with kindness. He went down, they say, in spite of all they could do; whereas, had they done but half as much, he might have been saved.

And here let me say, that the sick are sometimes exceedingly injured, by calling in too many watchers. I am aware, that in acute diseases, it may be necessary to have some one by the bed-side continually; and in extreme cases, more than one watcher may be wanted. The members of the family, perhaps, are quite worn out with anxiety and toil. In such cases they ought to send out for help; and it would argue any thing but kindness and fellow feeling, to refuse. But is not this often done, when the sick man would be far better off with the attention which some one in the house might give him without much interruption of sleep; and are not two persons frequently called in when one would do better? What the sick want in the night time is *rest*. Nothing is more important, than to get every thing still, at an early hour; but how can this be done, if one or two persons are up in the room all night, however careful they may be in all their movements? Some families, in which members are afflicted with lingering diseases, will go through a whole winter, without sending for a single watcher, while others, under precisely similar circumstances, will wear out a whole neighbourhood. Where a sick person needs only that kind of attention, two or three times in a night, which a father, mother, brother, or sister can render, by sleeping in the room, why should friends be taxed to come in and sit up all night, however cheerfully they may offer to do so? It is hardly necessary to add, that in cases of great mental excitement, it is commonly very injurious to bring in strangers, as watchers. It adds fuel to the fire, and sometimes, I have no doubt, hastens diseases to fatal issues. It is not very uncommon for the sick, when the brain is bewildered, to imagine that they are threatened with some personal violence; and where this happens, the sight of strange faces is almost sure to create alarm, as if their greatest fears were about to be realized.

May I add, that the custom which extensively prevails, of calling in to see the sick, is very injurious? There is a preposterous, not to say, cruel curiosity in regard to this, which ought to be discouraged, and even frowned upon, if it cannot be otherwise restrained. The neighbors want, just to step into the sick room and see how the patient *looks*; but what possible good can it do? And who that is writhing with pain, or reduced to extreme debility, wants to be made a gazing stock to any body? If you can do any thing for your sick neighbor, as a nurse or a watcher, very well. Offer your services, render them most cheerfully, where they are needed; but otherwise, it is a kindness to keep away. I think I have known many sick persons very much injured by this sort of neighbors kindness. By crowding around the door and bed, they have excluded and consumed the oxygen, which was more essential to the sick man, than all his medicines.

There is apt to be a strong desire, too, when a patient begins to recover, to visit him in a friendly way, before he is able to bear the fatigue and excitement. Physicians will tell you, I believe, that there are more relapses from this cause than almost any other. 'The patient is worse—he had too much company yesterday.' How often have I heard this remark, from the lips of doctors and experienced nurses. Many, I have no doubt, are confined to their rooms weeks, or months longer than necessary, by being visited too early and too frequently, from the best motives in the world. There are other and better ways of showing our sympathy and our friendship, till the sick have gained sufficient strength to see us.

I only add once more, that it is a great calamity for the sick man himself to be a dabbler in physic. This is sometimes the case. The patient has his theory about various classes of diseases. He has studied the symptoms, and thinks that some other remedies than those which his physician prescribes, would do better. Now it is notoriously unsafe, where a disease is violent or in any way critical, for the most skilful practitioner to rely upon his own prescriptions—how much more for a person who has a mere casual smattering in domestic pharmacy. And yet, individuals of this class, not unfrequently give their medical attendants a vast deal of trouble. They are so much wiser than the greatest masters of the healing art, that it is difficult to bring them under any regular course of treatment. They *feel* so and so; and say what you will, they are persuaded that such and such medicines would help them. Under these morbid impressions, patients, even of strong minds, will sometimes take the matter into their own hands, and venture upon the most dangerous experiments.

An acquaintance of mine, a very respectable clergyman, had been confined with a slow fever, for a number of weeks, and under the mild, but I have no doubt judicious treatment of his family physician, was beginning to recover. All the symptoms were favorable. But the good man was impatient. He wanted to be in his pulpit and his parish; and he was fully convinced that he needed more active medicines. The physician tried every way to beat him off from the notion, but in vain. He was confident, he said, that his stomach and bowels were in a particular state which he described, and that he should never be well, till they were thoroughly cleansed. Accordingly, finding that the doctor could not be induced to yield to his wishes, he, in an evil hour, prepared a heavy portion of drastic physic for himself. He took it, and the next day he was a corpse.—*N. Y. Observer.*

HOW TO INSTRUCT.

Pour in knowledge gently. Plato observed, that the minds of children were like bottles with very narrow mouths; if you attempted to fill them too rapidly, much knowledge was wasted, and little received; whereas, with a small stream, they were easily filled. Those who would make young children prodigies, act as wisely as they who would pour a pail of water into a pint measure.

FORCE OF MIND AND WILL.

Force of mind and force of will give and take all things. Accustom, then, your pupils to see that they can create circumstances for themselves. He may pass for a great man who takes advantage of the circumstances into which he is accidentally, or rather, providentially thrown; but he is alone truly great who can work out his own destiny. If your pupil should ask, What does life consist in? answer him, Effort; what does virtue consist in? *effort*; what does success proceed from? *effort*. When those nations of antiquity, which successfully ruled the world, sank into apathy, and relaxed in that exertion of mind, to which, when it shines forth, all things bow; then it was they fell. And so falls the inner, moral man. It is only where most life is, that there is victory.

STUDY OF ACTIONS.

In studying the actions of celebrated men, see that the child takes a moral view of them. Let not the tyrants and conquerors of the world be the idols of their souls; let them not be dazzled by treacherous names; but lead them to analyze and examine those false virtues which knaves and fools have made current. Let them measure men by their powers and the use they have made of them, and by the good they have done or sought to do in the world; endeavor also to raise their supreme indignation against those who have sought reputation by flattering the passions or prejudices of their contemporaries, or who have blasphemed greatness by setting it on the shouts and praises of a mob. Let them look to the great humanizers of their species as the first of heroes, who, with the animation of a moral soul, have dared to die for truth's sake, but engender the bitterest of their contempt for those intellectualized waverers; who, like Galileo, would sneak out of the clearest conviction of their hearts through fear of death. Show them on all occasions how infinitely moral worth is above all the boasted high things of intellect, and—

'How more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels!'

PUBLIC OPINION.

There is much in public opinion akin to the Pope's infallibility. It is declared by thousands to exist—is however, discovered and discerned by none. It is frequently appealed to, forcibly quoted, universally adored; but if we ask where is the oracle of this great power, the sybil leaves bearing its *imprimatur*, no body can say. The scalpel of the anatomist has failed to dissect and to display it—the analysis of the metaphysician has not disclosed it—the processes of art have not condensed it. It reigns; it determines modes and measures; it makes the countenances of hundreds turn pale, and the pockets of thousands gravitate with gold. It has yet been frequently so corrupt that the introduction of a grain of truth has thrown it into fermentation; and occasionally so lost to the just, the pure, and the holy, that it has made the righteous a martyr, and the murderer a monarch.—*Fraser's Magazine.*

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